We Walk by Faith By Prof. JOHN A. WIDTSOE
IN JUNE ERA.

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Gordon A. Eldredge

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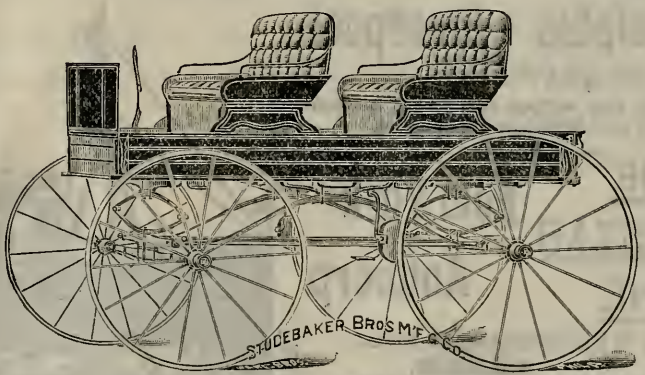

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IMPROVEMENT ERA.

VOL. III. MAY, 1900. No. 7.

CAN WE FORGET?

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

Who of us has not blamed at times our treacherous memories, which seem to hide what it is most desirable to see at a critical moment? Who has not yearned for the power to make the past present when desired? Yet many, and I believe all at times, are thankful for oblivion which casts its sable pall over much that we are glad to have forgotten.

It is said that a philosopher once exclaimed, "Oh, that the gods would grant me the power to forget!" Ah! how often do memories of the past arise, like ghosts at the feast, to harass and torment! The consciousness of opportunities neglected, of misdeeds committed; the knowledge of unholy thoughts, of cruel words, of sinful acts, how they invade our hours of otherwise pleasant repose, our seasons of enjoyment, and even our sacred periods of prayer! Gladly would we blot out from memory's book the record of many an occurrence in mind or fact, the recollection of which pricks and burns. The contemplative mind is thankful for the boon of present forgetfulness, and would not welcome the power of infinite remembrance.

Yet I take it, that when we declaim at memory for its fickleness and treachery, when we deplore our inability to recall a serviceable fact at the moment of need, we misplace our blame. It is not the memory, but the recollection that is at fault. Memory is the library of the mind, wherein are stored thoughts, facts, incidents, that have entered into life's experience, laid away like books upon the shelves. Not a volume is lost, not a leaf is consumed. Unclassified they may lie in the disorder of habitual carelessness, dust-covered, and often eaten into by the moths of time, because we account them, and therefore neglect them, as of earth earthy; yet they are not destroyed, the pages are still legible. Recollection is the librarian, whose duty it is to place the volumes in position, the pages in order; and who, when roused from the lethargy into which he so often falls, can bring them forth as required, brushing the dust from their edges, and spreading the pages clear and plain for inspection.

Seek rather to cultivate the efficiency of recollection than that of memory; the latter is less amenable to control, it operates in spite of us like the involuntary muscles of the body; the former may be trained to our service.

Think you it is possible to forget absolutely—to blot out from memory's catalogue a single instance so that it may never be recalled? No! that power has not been given unto man. The human mind is like the palimpsest of the ancients, one impression thereon may be superseded by another but not destroyed. Have you ever thought of the marvels of the palimpsest? Let me explain.

In olden times when paper in the cheapness and plentitude of modern days was unknown, when books were written laboriously by hand, letter by letter, each volume was a treasure procurable by the riches of the wealthy alone. The skins of animals converted into parchment formed the fabric which received the pen-written characters—far more costly, and proportionately more durable, than the paper of the present day which is read in haste or wholly slighted and thrown aside. On such parchment pages were inscribed with care and labor the thoughts of those who wrote. Sometimes it happened that the fabric of the book was of more material value than the inscription—may not the same be

said of many a current volume, cheap as is the paper of this age? But in times gone by, parchment once used was not to be discarded even though the record on it was of little worth. The art of the alchemist was invoked to obliterate one inscription that space might be found for another.

Thus the record of theological lore was blotted out to give space for the historian's essay; and this in turn was cleared away that place might be found for the poet's song of chivalry and love; and this, having served its time and purpose, suffered the fate of chemic obliteration that the legends and arguments of the scientist's theory might be inscribed, and this in turn was superceded by a modern romance.

But let it not be supposed that these records of the past perished beyond hope. Modern chemistry has arisen, more potent than the alchemy from whose ashes it sprang, and by its subtle processes each impression has been brought out in its order to be read in the day of the fullness of times. By a treatment not understood outside the laboratory, the scientist's theory, the historical disserta tion, the poet's rhapsody, and the thesis of the ancient theologian, each has been renewed, and thus words of writers long since mingled with the dust are read and understood.

Such a palimpsest is the mind of man; the comparison is not original, but I borrow it to present to you for what it is worth. A newer impression may blot out for a time the earlier inscription on memory's page, as this in turn may give place to a still more recent record, but sooner or later, by the mystic processes of Nature's laboratory, each record will be renewed in its order, and by it the writer will be judged.

Every tissue of our bodily organisms is endowed with the power of memory. The hand that has been taught to pilfer will not easily forget its unholy cunning, and, if the monitorial mind be off its guard, would reach out and clutch though it were within reach of the pearls that ornament the gates of the Heavenly City. Every act, whether it be relatively important or insignificant, leaves stamped upon the organs concerned in its perpetration a tendency toward a repetition. Neither body nor spirit will forget its training; not even the grave can rob it of its education.

The body that has been accustomed to dissipation and vice

shall come forth from the grave craving the unholy gratification to which it has been trained. Teach the stomach or the nervous system to love the exhilaration of drunken excitement, or the orgies of sexual sin, surely shall the resurrected frame crave the stimulus and the gratification to which it has been inured; the grave cannot kill those unholy passions; the body does not forget.

We talk of "second nature;" 'tis a misleading term; we have but one nature, and that the algebraic sum of the habits to which we have accustomed ourselves. The microscopic cells, the fibres of the muscles, the tissues of brain and nerves, all are subject to the influences of education for righteousness or for evil. Not an act ends with itself be it good or bad; its reflex action will be manifest in the tendency to repeat, the tissues concerned will remember their lesson, and, apt pupils as they are, will be the more ready to put the example into practice.

'Twould be a flattering unction for the sinful soul if the past were truly past; but the effects of the past are persistently present with us. And the future has in store a day in which even the details of the past are to be reproduced—the uncovering and renewal of the palimpsest of the brain which every one will have to acknowledge. For a time we may fail to recollect; eventually everyone of us will remember the past to our honor or to our condemnation.

The skeptic has sneered and scoffed at the idea of a recording angel registering the acts of men; why, the very cells of the bodies of men record the experiences through which they have passed. Not a fibre forgets, not a cell loses its memory. It is likewise true that in inanimate matter no less than in living tissues is the record of the past preserved. Consider the following forceful words of a writer whose name I do not at this moment recall—

"*De minibus non curat lex*"—[the law does not concern itself with trifles] "is a legal maxim; but in the vocabulary of Nature, 'little' and 'great' are terms of comparison only. She knows no trifles, and her laws are as inflexible in dealing with an atom as with a continent or a planet. No atom can be disturbed in space, or undergo any change of temperature, of electrical condition, or of other material condition, without affecting the surrounding atoms; by the same law these again transmit the influence to other atoms, and the

influence thus given extends through the whole material universe. Every human movement, every organic act, every volition, passion or emotion, every intellectual process, is accompanied with atomic disturbance; and hence, every such act or process affects all the atoms of universal matter. Though action and reaction are equal, yet reaction does not return atoms to their former place and condition; consequently, the effects of the least material change are not cancelled but are in some way perpetuated. Hence there exists, not alone in the human conscience or in the omniscience of the Creator, but in external, material nature, an ineffacable imperishable record of every act done, every word uttered, nay, of every wish and thought conceived by mortal man from the birth of our first parents to our final end. Thus the physical traces of our most secret sins shall last till Time merges into that Eternity, of which not science but religion alone assumes to take cognizance."

Did you ever examine the fossils which the geologist has dug out of the rocks of by-gone ages? What a story they tell! How perfectly they testify to past conditions! The foot-print in the hardened sandstone may reveal the existence of bird, reptile, or mammal, long since disappeared; the stony page may be read by him who has learned the language of its inscription, and may tell of rainstorms and rippling seas long past. Note the words of Winchell, suggested and inspired by the sight of fossil foot-tracks in hardened stone:—

"It is a solemn and impressive thought that the footprints of dumb and senseless creatures have been preserved in all their perfection for thousands of ages. * * * The solitary biped which stalked along the margin of a New England inlet, before the human race was born, pressed foot-prints in the soft and shining sand which the rising and sinking of the continent could not wipe out."

And further, ponder these lines from Emerson's pen:—

"Everything in Nature is engaged in writing its own history; the plant and the pebble are attended by their shadows; the rolling rock leaves its furrow on the mountain side, and the river its channel in the soil; the animal its bones in the stratum; the fern and leaf inscribe their images on the rock; the falling drop sculptures its story on the sand and the stone—in the foot-step on

the snow or in the ground, we trace in characters more or less enduring, the record of progress."

Not even the rocks of earth forget their past; shall it be said that the human soul is less retentive? No! the fossils of by-gone days are brought forth to testify to what once was present and vital. Grateful may we be that there is a possibility of making the later records tell of progress and advancement, that thereby the errors and sins of earlier days may be offset and cancelled though they cannot be obliterated. Habits are the accumulated effects of separate acts, and every act leaves its record in body, mind, and soul. Like a scroll is the history of the past rolled up; as a scroll will it be spread, open, and wide on the judgment day. No! we do not, cannot forget.

FLOWERS FOR THE DEAD; LOVE FOR THE LIVING.

BY SARAH E. PEARSON.

Oh, who was there, among the friends of yore,
Upon this day of days, when lowly mounds
Of sacred dust are visited and decked
With ferns and fragrant flowers, watered o'er
With sad regretful rosaries of tears,
For love of me, and love of those who loved me,
And my love for them, one blossom strewed
Upon the graves of my lamented dead?
Who, when they walked with hushed and rev'rent tread
Among the peaceful sleepers in God's Acre,
Their trembling, tear-filled voices murmuring low,
Recounting graces of the absent dead,—
Recalled the absent living with as much
Of tenderness and sorrow?

Remembered that the friend,
Who erstwhile walked with them that sacred grove
In bonds of sympathy and sisterhood,
May never, nevermore in all the years,
Again clasp hands; nor look into their eyes;
Nor voice the thought of love; nor shed the tear
Of grief upon the graves of our beloved!

LIFE AND LABORS OF SIDNEY RIGDON.

BY JOHN JAQUES, ASSISTANT CHURCH HISTORIAN.

VI.

On Monday, August 5, 1844, "Elders Parley P. Pratt, W. Richards, J. Taylor, Geo. A. Smith, Amasa Lyman and Bishop Whitney waited upon Elder Sidney Rigdon in the morning. He said he would meet them in council at Elder Taylor's after dinner.

"They accordingly met in council, and when Elder Rigdon came in, he paced the room and said, 'Gentlemen, you're used up; gentlemen, you are all divided; the anti-Mormons have got you; the brethren are voting every way, some for James, some for Deming, some for Coulson, and some for Bedell; the anti-Mormons have got you; you cannot stay in the country; everything is in confusion; you can do nothing; you lack a great leader; you want a head, and unless you unite upon that head you are blown to the four winds; the anti-Mormons will carry the election—a guardian must be appointed.'

"Elder George A. Smith said, 'Brethren, Elder Rigdon is entirely mistaken, there is no division; the brethren are united; the election will be unanimous, and the friends of law and order will be elected by a thousand majority. There is no occasion to be alarmed, President Rigdon is inspiring fears there are no grounds for.'

"Elder Rigdon said he did not expect the people to choose a guardian on Thursday, but to have a prayer meeting and interchange of thought and feeling, and warm up each other's hearts."

Several of the Twelve having arrived at Nauvoo, there was a

meeting of the Twelve Apostles, the High Council, and the High Priests at the Seventies' Hall, on the 7th, at 4 p. m.

President Brigham Young called upon President Rigdon to make a statement to the Church concerning his message to the Saints, and the vision and revelation he had received.

President Rigdon said:

The object of my mission is to visit the Saints and offer myself to them as a guardian. I had a vision at Pittsburg, June 27th. This was presented to my mind not as an open vision, but rather a continuation of the vision mentioned in the Book of Doctrine and Covenants.

It was shown to me that this Church must be built up to Joseph, and that all the blessings we receive must come through him. I have been ordained a spokesman to Joseph, and I must come to Nauvoo and see that the Church is governed in a proper manner. Joseph sustains the same relationship to this Church as he has always done. No man can be *the successor of Joseph.*

The kingdom is to be built up to Jesus Christ through Joseph; there must be revelation still. The martyred Prophet is still the head of this Church; every quorum should stand as you stood in your washings and consecrations. I have been consecrated a spokesman to Joseph, and I was commanded to speak for him. The Church is not disorganized though our head is gone.

We may have a diversity of feelings on this matter. I have been called to be a spokesman unto Joseph, and I want to build up the Church unto him: and if the people want me to sustain this place, I want it upon the principle that every individual shall acknowledge it for himself.

I propose to be a guardian to the people; in this I have discharged my duty and done what God has commanded me, and the people can please themselves whether they accept me or not.

President Brigham Young said he did not care who led the Church, but one thing he must know, and that was what God said about it. He said:

I have the keys and the means of obtaining the mind of God on the subject.

I know there are those in our midst who will seek the lives of the Twelve as they did the lives of Joseph and Hyrum. We shall ordain others and give the fullness of the Priesthood, so that if we are killed, the fullness of the Priesthood may remain.

Joseph conferred upon our heads all the keys and powers belonging

to the Apostleship which he himself held before he was taken away, and no man or set of men can get between Joseph and the Twelve in this world or in the world to come.

How often has Joseph said to the Twelve, "I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests."

The following report shows how the claims of Sidney Rigdon were decided upon: "At a special meeting of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, at 10 a. m., on Thursday, August 8, 1844, by the request of President William Marks (who was then presiding over that Stake of Zion,) to choose a guardian, or President and Trustee, Sidney Rigdon took his position in a wagon, about two rods in front of the stand, and harangued the Saints for about one and a half hours, upon choosing a guardian for The Church. The meeting was then dismissed, when President Brigham Young gave out an appointment for the brethren to assemble at 2 p. m.

"At the appointed time the brethren came together. Present of the Twelve, Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith. The several quorums were organized on and around the stand according to order."

President Brigham Young said, among other things:

For the first time in my life, for the first time in your lives, for the first time in the kingdom of God in the 19th century, without a Prophet at our head, do I step forth to act in my calling in connection with the quorum of the Twelve, as Apostles of Jesus Christ unto this generation —Apostles whom God has called by revelation through the Prophet Joseph, who are ordained and anointed to bear off the keys of the kingdom of God in all the world.

The first position I take in behalf of the Twelve and the people is, to ask a few questions; I ask the Latter-day Saints, Do you, as individuals, at this time, want to choose a Prophet or a guardian? Inasmuch as our Prophet and Patriarch are taken from our midst, do you want someone to guard, to guide and lead you through this world into the kingdom of God or not? All that want some person to be a guardian or a Prophet, a spokesman or something else, signify it by raising the right hand. (No votes.)

I now wish to speak of the organization of the Church of Jesus Christ of Latter-day Saints. If the Church is organized, and you want

to know how it is organized, I will tell you. I know your feelings—do you want me to tell your feelings?

Here is President Rigdon, who was counselor to Joseph. I ask, where are Joseph and Hyrum? They are gone beyond the vail; and if Elder Rigdon wants to act as his counselor, he must go beyond the vail where he is.

There has been much said about President Rigdon being President of the Church, and leading the people, being the head, etc. Brother Rigdon has come 1,600 miles to tell you what he wants to do for you. If the people want President Rigdon to lead them they may have him; but I say unto you that the Quorum of the Twelve have the keys of the kingdom of God in all the world.

The Twelve are appointed by the finger of God. Here is Brigham, have his knees ever faltered? Have his lips ever quivered? Here is Heber and the rest of the Twelve, an independent body, who have the keys of the Priesthood—the keys of the kingdom of God to deliver to all the world. This is true, so help me God. They stand next to Joseph, and are as the First Presidency of the Church.

I know who are Joseph's friends, and who are his enemies. I know where the keys of the kingdom are, and where they will eternally be. You cannot call a man to be a Prophet; you cannot take Elder Rigdon and place him above the Twelve; if so, he must be ordained by them.

Again, perhaps some think that our beloved Brother Rigdon would not be honored, would not be looked to as a friend; but if he does right and remains faithful he will not act against our counsel nor we against his, but act together, and we shall be as one.

Do you want a spokesman? Here are Elder Rigdon, Brother Amasa Lyman (who Joseph expected to take as a counselor) and myself. Do you want the Church properly organized, or do you want a spokesman to be chief cook and bottle-washer? Elder Rigdon claims to be spokesman to the Prophet. Very well, he was; but can he now act in that office? If he wants now to be a spokesman to the Prophet, he must go to the other side of the vail, for the Prophet is there, but Elder Rigdon is here. Why will Elder Rigdon be a fool? Who knows anything of the Priesthood, or of the organization of the kingdom of God? I am plain.

Now, if you want Sidney Rigdon or William Law to lead you, or anybody else, you are welcome to them; but I tell you, in the name of the Lord, that no man can put another between the Twelve and the Prophet Joseph. Why? Because Joseph was their file leader, and he has committed into their hands the keys of the kingdom in this last dis-

pensation, for all the world; don't put a thread between the Priesthood and God.

I will ask, Who has stood next to Joseph and Hyrum? I have, and I will stand next to him. We have a head and that head is the Apostleship, the spirit and power of Joseph, and we can now begin to see the necessity of that Apostleship.

Brother Rigdon was at his side—not above. No man has a right to counsel the Twelve but Joseph Smith. Think of these things. You cannot appoint a Prophet; but if you let the Twelve remain and act in their place, the keys of the kingdom are with them and they can manage the affairs of the Church and direct all things aright.

Now, all this does not lessen the character of President Rigdon; let him magnify his calling, and Joseph will want him beyond the vail—let him be careful what he does, lest that thread which binds us together is cut asunder.

Amasa Lyman sustained President Brigham Young and the Twelve.

President Rigdon called upon W. W. Phelps to speak in his behalf, as he could not speak.

Elder Phelps sustained the Twelve, saying:

"If you want to do right, uphold the Twelve. If they die, I am willing to die with them; but do your duty and you will be endowed. I will sustain the Twelve as long as I have breath."

President Brigham Young said:

I do not ask you to take my counsel or advice alone, but every one of you act for youselves; but if Brother Rigdon is the person you want to lead you, vote for him, but not unless you intend to follow him and support him as you did Joseph. Do not say so without you mean to take his counsel hereafter.

I will ask you as quorums: Do you want Brother Rigdon to stand forward as your leader, your guide, your spokesman? President Rigdon wants me to bring up the other question first, and that is, Does the Church want, and is it their only desire to sustain the Twelve as the First Presidency of this people?

Here are the Apostles, the Bible, the Book of Mormon, the Doctrine and Covenants—they are written on the tablet of my heart. If the Church want the Twelve to stand as the head, the First Presidency of the Church, and at the head of this kingdom in all the world, stand next to Joseph, walk up into their calling, and hold the keys of this kingdom,

every man, every woman, every quorum is now put in order, and you are now the sole controllers of it.

All that are in favor of this, in all the congregation of the Saints, manifest it by holding up the right hand. (There was a universal vote.) If there are any of the contrary mind, every man and every woman who does not want the Twelve to preside, lift up your hands in like manner. (No hands up.) This supersedes the other question, and trying it by quorums.

We feel as though we could take Brother Rigdon in our bosom along with us; we want such a man as Brother Rigdon. He has been sent away by Brother Joseph to build up a kingdom; let him keep the instructions and calling; let him raise up a mighty kingdom in Pittsburg, and we will lift up his hands to Almighty God.

Let no man suppose that the kingdom is rent from you; that it is not organized. If all the quorums of the Church were slain, except the High Priests, they would rise up with the keys of the kingdom, and have the powers of the Priesthood upon them, and build up the kingdom, and the devil cannot help himself.

We want to know the feelings of the people. Is it your will to support the Twelve in all the world in their missions? (The congregation sustained this question by a unanimous vote.)

I feel to bring up Brother Rigdon; we are of one mind with him and he with us. Will this congregation uphold him in the place he occupies by the prayer of faith and let him be one with us and we with him? (Unanimous.)

HOW I OBTAINED A TESTIMONY OF THE GOSPEL.

BY WILLIAM A MORTON.

I have been requested to relate how I obtained a testimony of the truth of the Gospel, and I will do so as briefly as possible.

I was born on the 10th of January, 1866, in the town of Banbridge, County Down, Ireland. My father was a shoemaker by trade. We lived in humble circumstances, and in this I feel to acknowledge the hand of God.

My parents did not take much interest in religion. They were members of the Episcopal church, and they sent me regularly to the Sunday School and meetings of that denomination. But the teachings of the ministers of that church failed to satisfy my soul. They had a form of godliness; but they did not have the power. I longed for something higher, something better. And I will here testify that often I heard a still small voice whisper to my heart, "you shall yet hear the truth, and be a minister of righteousness."

My father died when I was thirteen years of age, and I went to work to assist my mother. Often when in distress, I prayed to God, and he answered my prayers directly. Thus, notwithstanding my weaknesses and failings, my faith increased in him. Having obtained a situation in the city of Belfast, I went there, where my mother joined me two years later.

When I was about twenty-two years of age, I joined a religious sect known as the Plymouth Brethren. They believe in baptism by immersion, they also adminster the sacrament each Sabbath day, and they do not have a hired ministry. These things, I saw, were in harmony with the Scriptures. I remained

with these people for one year. During that time I prayed often; yea, several times a week I would go out into the country and pour out my soul to God in prayer. I prayed to him to enlighten my mind, that I might be able to understand the Scriptures. And the Lord heard my prayers and answered them.

At the end of a year, and when I saw the members of the Plymouth Brethren church would willfully pervert the Scriptures and wrest them from their proper meaning, I severed my connection with them. I fully believed that the true Gospel and the true Church were not upon the earth. In a letter to one of my aunts, (a very pious and religious woman) written at this time, I said:

"I do not believe that the Church of Christ is upon the earth today, and I am going to wander about as a pilgrim until I find an organization that will correspond with the Church as it was organized by the Savior."

A few months after this, I heard for the first time of the restoration of the Gospel, to the boy Joseph Smith. As soon as I heard the news I said, "I believe that; for it has been God's way of doing from the beginning." I know that God had chosen the weak things of the earth in preference to the mighty.

The following Sunday evening, I attended a meeting of the Saints. The speaker was Elder David H. Morris, of St. George. I drank in every word as it came from his lips, and my soul swelled with delight and happiness as I feasted upon the glorious principles of truth as they came from the mouth of a humble servant of God.

I determined, however, to put the matter to a test. I would pray to God to reveal to me if Joseph Smith was a true prophet, and had received the ministering of angels, etc. I reasoned thus: "If God has revealed himself to Joseph Smith, then he is surely anxious for all the world to know it; if God has revealed himself to Joseph Smith, then he will reveal to me that he has done so."

Accordingly the following Saturday night (about midnight) I went some distance outside the city, for the purpose of calling upon God. All was silent as the dead. I lifted my face toward heaven and prayed with all the earnestness of my soul to God to reveal to me if Joseph Smith was his prophet. No sooner had I

finished my prayer than I heard a voice—the voice of the Spirit of God—which said unto me, "You did not pray in the name of Jesus Christ; but if you pray in the name of Christ your prayer will be answered."

This was, indeed, a revelation to me; for I believed that I had prayed in the name of Jesus; but as soon as the voice spoke to me, I knew that I had not prayed in the name of Messiah.

I again called upon the Lord, this time in the name of His Only Begotten Son, and ere I had finished my prayer, I felt the power of the Holy Ghost descend upon me. My whole soul was filled with its holy influence, and my frame shook. At the same time I was convinced beyond the shadow of doubt of the truth of the Gospel and the divine mission of Joseph Smith; yea, I could not have been more fully convinced and satisfied, had God Himself descended from heaven, and told me by His own voice that these things are true.

Since that time I have had many manifestations from the Lord—visions, dreams, and revelations. And my testimony is that "God is no respecter of persons; but in every nation he that feareth God and worketh righteousness is accepted of him."

THE VOICE OF SPRING.

"There is a tongue in every leaf!
A voice in every rill!
A voice that speaketh everywhere,
In flood and fire, through earth and air;
A tongue that's never still.

'Tis the Great Spirit, wide diffused
Through everything we see,
That with our spirits communeth
Of things mysterious—life and death,
Time and eternity."

THE KINGDOM OF HEAVEN.

THE ORTHODOX CHRISTIAN VIEW COMPARED WITH THAT OF THE LATTER-DAY SAINTS.

BY PROF. J. H. PAUL, PRESIDENT OF L. D. S. COLLEGE, SALT LAKE CITY.

II.

XI. This kingdom shall finally extend over all the earth.

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (Psalm 2.)

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. Yea, all kings shall fall down before him: all nations shall serve him. (Psalm 72.)

XII. And will be everlasting.

They shall fear thee as long as the sun and moon endure, throughout all generations. (Psalm 72.)

His seed shall endure for ever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. (Psalm 89.)

XIII. The kingdom of heaven was brought unto the Jews and they rejected it.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. (Luke 19: 41, 42.)

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (Matthew 23: 37.)

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. (John 19: 15.)

XIV. The kingdom was taken from them; but there was given the promise of a happier day when he shall come again.

Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. (Matthew 21: 43.)

Behold your house is left unto you desolate. For I say unto you Ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord. (Matthew 23: 38, 39.)

XV. That day was to be preceded by apostasy, betrayal of the truth, and persecution.

And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. (Matthew 10: 22.)

Blessed are ye when men shall hate you * * * for the Son of man's sake. * * * Woe unto you when all men shall speak well of you. (Luke 6: 22-26.)

If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. * * * If they have persecuted me, they will also persecute you. (John 15: 19, 20.)

XVI. Only a few will be found ready for the Kingdom.

Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7: 13, 14.)

When the Son of man cometh, shall he find faith on the earth? (Luke 18: 8.)

And as it was in the days of Noe, so shall it be also in the days of the Son of man. (Luke 17: 26.)

XVII. The revelation of the anti-Christ was to precede the reappearing of Christ. The Saints were warned—

That ye be not soon shaken in mind, nor be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above

all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. (II Thessalonians 2: 2-4.)

XVIII. The people generally should be in a condition of darkness and the church in the last stages of apostasy.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. (II Timothy 4: 3, 4.)

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers. (II Timothy 3: 2-5.)

Thus saith the Lord concerning the prophets that make my people err. * * * The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. (Micah 3: 5-11.)

XIX. The apostasy was to be universal; the anti-Christ was to prevail till the time of the restoration.

And they worshiped the dragon which gave power unto the beast: and they worshiped the beast. * * * And there was given unto him a mouth speaking great things and blasphemies. * * * And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations. (Revelation 13: 4-7.)

I beheld, and the same horn made war with the saints, and prevailed against them. (Daniel 7: 21.)

And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. (Amos 8: 12.)

And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller * * * because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. (Isaiah 24: 2-5.)

XX. But the Gospel was to be restored to earth by the visitation of an angel; truth should spring out of the earth, and revelation come down from heaven.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every-nation, and kindred, and tongue, and people. (Revelation 14:6).

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation. (Isaiah 45: 8).

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints. * * * Truth shall spring out of the earth, and righteousness shall look down from heaven. (Psalm 85).

XXI. The darkness of unbelief should cover the earth, but the Lord would bring out of the ground the words of a book that is sealed, and would proceed to do a marvelous work among the nations.

For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah 29: 10-14).

XXII. This book, the stick or record of Joseph, is to be joined with the Bible, the stick or record of Judah, and these books are to become one.

Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions. * * * Behold I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand. (Ezekiel 37: 16-19).

XXIII. Several great works are to mark the time of the end. The Gospel must first be published among all nations.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14).

XXIV. The Lord will suddenly come to his temple, which must be built somewhere to receive him.

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? (Malachi 3: 1-5).

XXV. The coming of the Lord will be preceded by the sending of Elijah, who will plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children and the heart of the children to the fathers, lest I come and smite the earth with a curse. (Malachi 4: 5, 6).

XXVI. God's people shall be gathered to Zion.

Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you one of a city and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. (Jeremiah 3: 14-15).

For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. * * * Behold I will bring them from the north country, and gather them from the coasts of the earth. (Jeremiah 31: 6-8).

XXVII. And the Jews shall return to the Holy Land.

Thus saith the Lord God; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. (Ezekiel 37: 21).

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. (Amos 9:15).

XXVIII. Zion shall be exalted and Jerusalem shall be established.

O Zion, that bringest good tidings, get thee up into the high moun-

tain; O Jerusalem, that bringest good tidings, lift up thy voice with strength. (Isaiah 40: 9).

Look upon Zion, the city of our solemnities: thine eyes shall behold Jerusalem, a quiet habitation, a tabernacle that shall not be taken down. (Isaiah 33:20).

XXIX. Then will the Lord begin his reign.

He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Thou shalt not see a fierce people, a people of deeper speech than thou canst perceive. * * * But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. (Isaiah 33: 16-21).

XXX. It will be a rule of righteousness, blessedness, and peace.

He shall judge thy people with righteousness, and thy poor with judgment. The mountains shall bring peace to the people, and the little hills, by righteousness. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. (Psalm 72).

The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. (Isaiah 65: 25).

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (Micah 4: 3).

XXXI. The people shall be blessed.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. * * * And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. (Isaiah 35.)

XXXII. And Zion shall be glorified.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. * * * The sons also of them that afflicted thee shall come bending unto thee. Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. * * * Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. (Isaiah 60.)

XXXIII. The Saints shall inherit the kingdom.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel 7: 27.)

XXXIV. And the Son of David, both priest and king, suddenly coming to his temple—to the Church and the people prepared to receive him—shall rule the earth from Zion, the stronghold of God's people, and his everlasting dwelling-place.

And take heed lest that day come upon you unawares. (Luke 21:34.)

MOHAMMED AND THE SARACENS.

BY WARREN SHEPHERD, OF THE CLASS IN ORATORY, BRIGHAM YOUNG ACADEMY, PROVO.

Pre-eminent among men who have shaped the destiny of the world, stands Mohammed, the warrior prophet of Arabia; a fact attested by the circumstance that more than one-sixth of the human race are today his enthusiastic followers.

For centuries Mohammed has been looked upon as an impostor, and even as anti-Christ; but today, he is generally regarded as a reformer: that is, as a man who introduced into Arabia, a religion and a morality much superior to that which previously prevailed. A self-conscious impostor he certainly was not. He believed strongly in his mission, and that his mission was to turn his countrymen from polytheism to the worship of one God. Perhaps the greatest blemish in his career was the propagation of his doctrines by the sword.

In the ages previous to the advent of Mohammed, the most prominent religious beliefs of Arabia were those of the Magians and the Sabaeans, blended with idolatry and the senseless worship of many gods. The ancient Sabaean sages supposed the stars to be inhabited by angels, placed there by an Almighty power to supervise and govern the universe. But history tells us that this beautiful, highly-idealized faith was in later ages practically subverted, and that the stars themselves became objects of worship; and so far did such faith sink into grossness that graven images were at last made in honor of them.

From such a degradation of religious ideals, it was natural that the unity of creation should be lost sight of. Accordingly,

it soon happened that among the Arabs, each tribe worshiped a particular star, and set up a particular idol: so that when Mohammed was born, a degrading polytheism bound mankind in its strong fetters of superstition.

Mohammed was born in 571 A. D. He was of the family of Hashim and the tribe of Koreish, to which was intrusted the keeping of the Kaaba.*

Being left an orphan while very young, and in poverty, he was reared by his uncle, under the influences of idolatry. This uncle was a merchant, and made trips to the distant fairs. He often took the boy with him, particularly to Syria, where the future prophet became acquainted with the Holy Scriptures, especially the Old Testament.

In his twenty-fifth year, Mohammed entered the service of Khadijah, a very wealthy widow. The personal beauty, and probably the intelligence of the young man, won the heart of Khadijah, and although she was twelve years older than he, she became his wife.

Mohammed's religious nature now led him to live in humble solitude. Very often he would retire to a cave, and there spend long vigils in prayer. He had visions, so he declared, in which the angel Gabriel appeared to him, and gave him revelations which he was commanded to make known to his fellow-men. The sum of the new faith which he was commanded to teach, was: "There is but one God, and Mohammed is his prophet."

Mohammed at once set himself to work to produce a reform, and this, too, amid overwhelming obstacles. He first talked with his uncles and friends, but they only laughed at him. His wife Khadijah was his first convert. He told her of his dreams and ecstacies, and how he believed himself the ambassador of God to

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*The object of greatest veneration among the Arabs, was a "Black Stone," at Mecca. This is said by some to have fallen from heaven with Adam; others assert that it was given to Abraham by an angel, and was handed down by Ishmael. Over this stone was a small rock building, called the Kaaba. The guardianship of the Kaaba was intrusted to the oldest and most honorable family of Mecca.

do away with idols and establish belief in the one God; that he alone is reality; that he made us, and sustains us; and that we must resign ourselves to him.

Such were the new truths earnestly proclaimed by Mohammed. What a grand and all-important truth it was to impress upon people sunk in pleasure-seeking and sensuality, that there is one supreme Intelligence who rules all things! This is the one great truth that Moses sought to seal upon the minds of the Israelites whom he led out of Egypt.

Mohammed was forty years of age when he began to preach. Few believed in him. The poor did not flock to him, as they did to Christ; on the contrary, he seems to have been shunned by all. At the end of three years' proselyting, he had only thirteen followers. Even his relatives persecuted him, and urged him to silence.

"Why do you attack idols? Why quarrel with your own interests? Why destroy your popularity?"

But in answer he said, "If the sun stood on my right hand, and the moon on my left hand, ordering me to hold my peace, I would still declare there is but one God."

Buffeted and ridiculed, Mohammed still persevered. At first, he used only moral means, appealing to the minds and the hearts of the people. But his earnest voice was drowned by discordant noises. He was regarded as a lunatic for professing to believe in a personal God. At last hostilities began. Mobs laid plots against his life. And while in these distressed circumstances, he lost his most ardent follower and helpmate, his wife Khadijah. Almost broken-hearted, and much discouraged, he fled from Mecca to the city of Medina, where he was cordially welcomed, and where he soon found himself surrounded with followers. This flight from Mecca to Medina, which took place in the year 622 A. D., is called the Hegira. It is the central event in Mohammedan history. From this date, Moslems reckon their chronology, just as the Christians count dates from the birth of Christ.

Now appears for the first time a new phase in the prophet's life and teachings. Until the Hegira, it would seem that Mohammed propagated his doctrines by moral force only; and what is more, he elevated the doctrines he advocated. In addition to

inculcating the unity of God and the hatred of idolatry, he commanded his disciples to return good for evil, to be patient under injuries, and to be submissive to the divine will. He also laid down as a rule the necessity of rest on the Sabbath day. In fact, he copied many precepts from the Bible. During the three years of his ministry at Mecca, he had written the Koran, a book containing the doctrines of Mohammedanism. This book maintains that God has revealed himself through four holy men. To Moses he gave the Pentateuch; to David the Psalms; to Jesus the Gospels, and to Mohammed, the last and the greatest of all prophets, he gave the Koran. "There is no God save Allah," is the fundamental doctrine of the Koran; to which is added the declaration, "Mohammed is the prophet of Allah."

The faithful Moslem must believe in the sacredness and infallibility of the Koran, in the resurrection, and the day of judgment, and in an after-state of happiness and of misery. He must also believe that God fore-ordains whatsoever comes to pass, and that nothing man can do, can change his appointments. The Koran impressed the practice of four virtues. The first is prayer; five times each day the believer must turn his face towards Mecca and engage in devotion. The second is almsgiving. The third is keeping the fast of Ramadan, which lasts one whole month. The fourth is the duty of making a pilgrimage to Mecca. Mohammed had lived a life of asceticism and retirement. In this way, he had become a fanatic, and believed that he was not only the greatest but also the last of the prophets. Being much discouraged with the small progress he had made, and being warmly received by the people of Medina, he threw aside the character of exhorter, and assumed that of warrior. He resolved, in short, to make the "end justify the means." His first care was to adapt his religion to the habits and passions of the people.*

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* He advocated that all those who would take up arms in the defense of the new faith should enter paradise. He described paradise as the seventh heaven, the dwelling place of God; a place of magnificent castles and beautiful gardens. In these gardens grew fig trees, one for every man who entered Paradise.

He declared it to be the will of God, that the new faith should be spread by the sword. So, the year following the Hegira, the Moslems began to attack and plunder caravans, particularly those belonging to Mecca. This kindled the flames of war; and within ten years of the Hegira, Mohammed was the sovereign of Arabia. Then the great Arabian Prophet died, (632 A. D.) Authorities differ regarding his life; some call him a self-deluded enthusiast, while others denounce him as the boldest of impostors.

A dispute now arose as to who should be his successor. Finally, Abu-Bekr, the Prophet's father-in-law, was elected to the position, with the title of Caliph, or Vicar of the Prophet. Many people thought that Ali, Mohammed's cousin, ought to have succeeded the Prophet: and this question of succession afterwards divided the Mohammedans into two sects, very much opposed to each other.

Abu-Bekr began at once to carry out the Prophet's wishes regarding the spread of the gospel by the sword: till all men should confess the creed of Islam, or consent to pay tribute to the faithful. A call addressed to the believers throughout Arabia was responded to with great enthusiasm. From every quarter warriors flocked to Medina. War was first waged against Syria; and only seventeen years after the Hegira, the conquest of Syria was completed. Then followed the conquest of Persia, which country, having been at war for some time, could offer but feeble resistance to the strong Saracen army. Shortly after the conquest of Persia, the Arabs crossed over the mountains to the north, and spread their faith in Central Asia. The conquest of Egypt soon followed that of Syria. At the request of Omar, the successor of Abu-Bekr, the standard of the Prophet was carried into the valley of the Nile. Alexandria, after much resistance, was abandoned to the enemy; and with the destruction of this capital, the greatest library in the world perished. Omar is reported to have said concerning the Alexandrian Library, "If these books agree with the Koran, they are useless; if they disagree, they are pernicious. In either case, they ought to be destroyed."

The lieutenants of the Caliph now moved westward, determined to conquer Northern Africa. After forty years of hard fighting, the Saracens captured the city of Carthage, and tore it to

ruins; and the people of Northern Africa, who had mingled for years with the people of Europe, once more came under the yoke of Asia. About 716 A. D., the Moslems in the east attacked Constantinople. But its heroic defense by the Emperor Leo III saved that great capital for several centuries longer to the Christian world. At the same time that Constantinople was attacked, the Saracens, who had conquered northern Africa, crossed over into Spain, and in one battle subjugated the entire country. Spain being a very beautiful country, multitudes of colonists from Arabia, Syria, and northern Africa crowded thither, until in a very few years the whole peninsula became Arabic in dress, manners, language, and religion. A few years later, the Moslems crossed the Pyrenees, and established themselves upon the plains of Gaul. All Christendom was alarmed. It looked as if they would soon be completely surrounded by the Arabian conquerors.

In 732, however, just one hundred years after the death of the great Prophet, the Franks under their renowned chieftian, Charles Martel, arrested the Saracens in Europe, once for all, at the battle of Tours.

So rapid were the conquests of the Mohammedans that in the short space of one century they had reduced thirty-six thousand cities, towns, and castles, and built fourteen thousand mosques. "Just as the Romans Romanized the peoples they conquered, so did the Saracens Saracenize the populations of the countries subjected to their authority. Over a great part of Spain, over North Africa, Egypt, Syria, Babylonia, Persia, northern India, and portions of Central Asia, were spread the native customs, speech, and worship, the manners, the language, and the religion of the Arabian conquerors."

On the one hand, we must perforce take the ground that the religion of Mohammed has wonderful truths that we perhaps do not understand; truths which appeal to the hearts and the consciences of men, and excite great enthusiasm even in successive generations; that it is a religion which has bound diverse nations together for many hundreds of years; a religion to which civilization is certainly indebted. Why then should we abuse, or ridicule, or sneer at it? Is it all bad because it may not compare with Christianity in many things? On the other hand, we are bound to

conclude that the external triumph of a religion among ignorant and wicked people, is not so much owing to the purity and loftiness of its truths, as to its harmony with prevailing errors and corruptions.

ASPIRATIONS OF YOUTH.

Higher, higher, will we climb, up the mount of glory,
That our names may live through time, in our country's story;
Happy, when her welfare calls,
He who conquers, he who falls!

Deeper, deeper, let us toil in the mines of knowledge,
Nature's wealth and learning's spoil, win from school and college;
Delve we there for richer gems
Than the stars of diadems.

Onward, onward, will we press, through the path of duty;
Virtue is true happiness, excellence true beauty.
Minds are of supernal birth,
Let us make a heaven of earth.

Closer, closer, then we knit hearts and hands together,
Where our fireside comforts sit, in the wildest weather;
Oh, they wander wide who roam,
For the joys of life from home.

Nearer, dearer hands of love draw our souls in union,
To our Father's house above, to the Saints' communion;
Thither ever hope ascend,
There may all our labors end.

—JAMES MONTGOMERY.

APOSTLE LYMAN'S MISSION TO THE INDIANS.

BY EDWARD H. ANDERSON.

The Latter-day Saints have always taken great interest in the promulgation of the Gospel to the Indians. Apostle Francis Marion Lyman's mission to the Lamanites in the central part of Utah is one of peculiar interest. He was called by President Taylor on November 17, 1882, at a time when there was a general revival in missionary work among the Indians, to labor among the Shoshones of Tooele County and the Utes of Uintah. At the same time, other brethren were called to preach among the Indians both to the North and to the South. It was nearly six months after his call that the eastern portion of Apostle Lyman's mission was filled, the Apostle having in the mean time attended several conferences, and made preaching tours in several stakes, among them being the Weber Stake, January 20, 1883, (when President L. W. Shurtliff was installed as president of that stake,) Tooele, Sanpete, Emery and Millard. He had also filled his Indian mission to the West, where William Lee had been accepted as the President of the Indian Mission in Tooele County, with O. H. Barrus, John A. Erickson, Benjamin L. Bowen, and families, as missionaries. He had, between March 13, and 21, of that year, established the Indians in Deep Creek on a thousand acres of land, with water and some improvements, having also with his brethren preached to them the Gospel and its restoration through the Prophet Joseph, and taught them the doctrines and history contained in the Book of Mormon.

It was, therefore, in the early part of May, of that year, before his labors began towards filling his mission to the Utes, in

Uintah. On May 5 and 6, he attended the Wasatch Stake Conference, in Heber City, where he made the necessary preparations for the journey eastward. From the beginning, it seemed that everything worked against the success of this undertaking. At length, after much delay from the breaking down of their wagons, the party, consisting of President Abram Hatch, Frank A. Fraughton and George T. Giles, were camped in Strawberry Valley where they were joined by Bishop John Spencer and Elder Hyrum Seeley of Sanpete. These latter brethren had been compelled to leave their supplies with an Indian named Nephi, as guard, on top of the mountains in four feet of snow. The Sanpete brethren returned to their homes, having come only to help get the supplies over the mountain from Spanish Fork. While the party rested on Current Creek waiting for the arrival of the supplies which were taken from the abandoned wagon, the following peculiar incidents occurred.

Apostle Lyman took his gun on the morning of May 10, and went out two and a half miles from the camp on Current Creek to a sugar loaf mountain which towered about one thousand feet above the table land in the vicinity. Arriving at the foot of the mountain, a sudden impulse seized him to climb it. He did so slowly, and upon arriving on the summit, he found a large flat stone, smooth as a table, which he stood upon.

In passing, it should be stated that when he had been given this mission of President Taylor, and had approached him for instructions as to what to do, no definite plan of work had been outlined. He had been told that he was personally entitled to a knowledge of the work, and the spirit of his mission. The same was the result when President Woodruff of the Quorum of Twelve had been asked for advice and instruction. Apostle Lyman was therefore troubled to know what course to pursue—whether to go right in among the Indians, or whether to ask permission of the agents to perform the mission assigned to him, in the latter case running the risk of being refused, and so having a stop put to his work without accomplishing any good, which had been the case with some of the other missionaries in other missions, to whom permission to preach had been denied.

While on this stone, with these thoughts in mind, he took off

his hat, fell upon his knees, with his face turned to the east, towards the field of his labors, and poured out his soul in prayer to God: "I went right before the Lord, and told him all about my troubles," he says, "how everything was against us, how little I knew about the work; how I had learned that the agents at Uintah and Ouray were bitterly opposed to the Mormons and their doctrines; and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright, and soften the hearts of the agents with favor towards us and our cause."

Just as he kneeled to pray, the atmosphere having been perfectly quiet up to that moment, a wind began blowing which continued to grow stronger as he continued his prayer, until at the close of the half hour in which he was engaged, it blew with the velocity of a tempest, so that he could scarcely remain in his position. When he finished praying, the wind as suddenly abated as it had begun, and he retraced his steps to camp. He felt convinced that to go right on with his mission, visit the agents and the Indians and preach to them, was the right thing to do.

His ability to receive impressions of approbation in his work when he is doing right, is strongly developed in Apostle Lyman. In many of the important steps of his life, he has been approved through dreams and inspirations, and even visits of men of God who have gone before. It has been thus made perfectly clear to him that his course is approved and his actions upheld. These visits and inspirations have been a source of great comfort to him. So in this instance, while he saw no vision, he was strongly impressed with the idea: "Go ahead, you are on the right track." He felt that his troubles and obstacles would be like the wind, perhaps strong, but soon over with.

And so it occurred. But he scarcely looked for such a terrible personal affliction as was soon to come upon him. On the 11th of May, he engaged with the men in lassoing some wild horses that had been brought into camp. He was an expert at this business, and could lay a rope around the front feet of the animals to perfection, often taking ten in a stretch without a miss. On the morning of the 12th the camp was up early, and it appeared that all the difficulties which had so far surrounded them were at length

overcome. He was sitting on a camp stool just before breakfast and reached over to pick up some object, when he was suddenly seized in his left side with the most excruciating pain that could be imagined—it was a threatened rupture. It was so severe and agonizing that all hopes of his recovery were given up. Everything that could be thought of was done to relieve him, but all to no avail. They had no medicines of any kind; one of the brethren proffered to send fifty miles away for a doctor, but Brother Lyman forbade him, saying that he could not last till the arrival of a physician. It was suggested that he be taken back, but it was impossible to move him, the pain was so tormenting. For two hours he remained in such terrible agony that the cold sweat stood out in great beads upon his face. During this time he says that every good act of his life passed before him, and, strange to say, not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead, and beheld the consternation of his family at his death, and at what had overtaken him. During all this time, strange to relate, neither he nor his companions, although they had done every other thing to alleviate his sufferings, had once thought of the ordinance of administration. "It never once entered my mind," he says, "nor did the brethren think of it." At the close of that time, one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of his brethren lifted from his head than the pain left as suddenly as it had come. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. "Then," he says, "I thought, how good it is only to be free from pain. It is the greatest heaven of all. And yet the most of our lives we are free, but scarcely appreciate it." He fell into a sweet sleep, and in a comparatively short time was able to proceed on the journey.

Up to this time, Satan seemed determined that the mission should not be opened up. But from this time on, the trouble was over, the way was clear, everything was favorable, and it seemed that every obstacle was removed without hands. Arriving among the Indians, the missionaries were received with marked kindness by both the Lamanites and by Agents J. J. Chritchlow of Uintah, and J. F. Minness of Ouray. Everybody attended the meetings. The

Gospel and the Book of Mormon were freely taught by Elder Lyman and his brethren, and by Elder Nephi who was surnamed Lehi by Elder Lyman. Chief Tabby also preached, together with many others of the chief Utes who were firm Latter-day Saints. They bore powerful and fearless testimonies.

Missionaries were selected, sustained and set apart, at a conference in Ashley, on the 19th and 20th of May, and were called to continue the labors, which they did with much spirit. They were: Jeremiah Hatch, Israel Clark, Jeremiah Hatch, Jr., Thomas Karren, George Glines, and Thomas Bingham, Jr.

The Indians were largely converted and baptized, and both chiefs and laymen rejoiced in the word of God. Temporal good was also accomplished. The missionaries found an old chief who was more interested in temporal than in spiritual affairs. He had arranged a canal straight up the banks of the river to his land, and was waiting for the water to mount into it to irrigate his possessions. The missionaries remonstrated with him saying that water would not run up hill. He insisted, however, in a surly manner, that the "Mormons" made it run up hill. It was explained to him that it was only appearances that seemed to him so, and that water ran only down hill. They taught him how it could be done, however, whereupon he wished them to do the work. They asked permission from the agent to build a canal to water the possessions of the old chief, which was gladly granted. The six missionaries set to work upon their task. They obtained plows, scrapers, and horses, and in the course of ten days had a canal ready which proved a great success in watering the lands of the elated chief. For this useful labor, the missionaries were afterwards allowed one thousand dollars, which they divided among them, thus receiving both temporal and spiritual blessings.

Apostle Lyman returned to Provo from his successful mission on the 28th of May of the same year. He has, however, been interested in the red man ever since. For several years, the missionary labors were continued by the brethren named, and by others who were afterwards called; but the work was finally stopped as far as preaching on the reservations was concerned, the agents objecting. Then the Indians were approached when visiting the settlements, and were taught, as opportunity offered,

in common conversation and otherwise, concerning the principles of the Gospel. But generally, some one has had charge of the work who kept the truth before the Lamanites. Some three or four years ago, Elder Ira Hatch was appointed to this work.

Apostle Lyman has continued his labors, and has come to be known among the Indians of Utah as Big Chief. In his preaching tours, he makes frequent visits to the Pi-Utes, the original, ignorant root-diggers of whom early explorers spoke as inhabiting the region about the Great Basin, and who are now scattered about in various parts of southern and central Utah, following the peaceful pursuits of their white friends. They live in small colonies in Thistle Valley, Koosharem, Rabbit Valley, Panguitch, Kanab, St. George, Cedar, Parowan, Beaver and Kanosh, and are generally members of The Church. They have their chiefs, or leading men, who, on the solicitation of the Indians themselves, are frequently chosen by the aid of the "Big Chief" and his white brethren. They till the earth, care for their horses and stock, on a plan imitative of that of the white man. Many of the old Indians, who were staunch warriors when the Pioneers first pitched their tents in the Basin, are still alive. Strange to say, the inhabitants of these colonies do not increase—the deaths are more numerous than the births, and the children of the wilderness are slowly but surely dwindling.

The Indians have learned not only to love the "Big Chief" for his teachings and kind counsels to them, but also for the small stipends of flour and beef which he causes to be distributed on his preaching tours among them. They likewise love the country where they live, and have become greatly attached to the fields, the hills, the springs, mountains and ravines of their allotted homes.

They will not hear of leaving them. In 1897, there was talk of dividing the Uintah and Uncompahgre reservations among the Indians, giving each person a certain share of the land. The Pi-Utes were visited and informed of the scheme, for it was not desired that they should be denied their rights in such a division, since they might then arise and say that they had been unfairly treated. They might say: "Why did you not tell us, that we also might have homes?" The whole plan was explained to

them in detail, but they spurned the idea, and would not hear of leaving their present homes. They answered that in the winds they could hear the voices of their fathers. The spirits of their parents could be heard in the music of the creeks, and in the singing waters of the springs. Their children were buried here; they knew every hill, and could hear familiar sounds in the fields and upon the mountains. They begged to stay, protesting they were "Mormons." In some instances they became excited, believing it was only a scheme to drive them from the land to give place to the aggressive white race. But they remain in peace, and live in simple happiness.

It has been the theme of Apostle Lyman's sermons to the Indians that they abide on their allotted farms without roaming about, that they work, and avoid idling away their time, that they improve their premises and gather about them some of this world's goods. "Sit down, sit down; be quiet, don't run," has been the constant song he has sung to them. They have generally heeded the advice as far as their roving natures would allow, but compliance, even as far and as imperfectly as they have rendered it, has been a severe trial and a heavy sacrifice to them.

An amusing incident is related of Weber Tom, a leader of the Tooele Shoshones. This tribe is more intelligent, if not more progressive, than the Pi-Utes. On one occasion recently when Apostle Lyman, forgetting his own constant peregrinations, had been giving the red man's camp the usual admonition, Tom was evidently annoyed at the sameness of the song. He got up at the close, and gave a sermon himself on precept and example, saying: "'Postle Lyman he all the time say, 'Indian, sit down, sit down!' 'Postle Lyman, he never sit down."

The Apostle's reply is not recorded.

LETTERS FROM MISSIONARIES.

[The author of the first letter, now on a mission in Stavanger, Norway, is a well-known laborer for the right, and a faithful Latter-day Saint. His injunction to purity should have great weight with the young men.

The writer of the second letter is one of the Mutual Improvement Association missionaries, 1899-1900, whose field of labor was in Arizona. His remarks on the fifth commandment, written to the members of his home association in Centerville, are worthy the careful consideration of the boys.—*Editors.*]

Although I am quite an old man, I have performed my part, and taken as much interest in the Mutual Improvement Associations as any one. When I was a boy, I often asked the question, whether there was no better, no higher, no nobler aim in this world to live for than what I beheld young men seeking, and aspiring to around me. What did I see? Young men at fourteen, fifteen and sixteen years of age drinking strong drinks, smoking and chewing tobacco, gambling and associating with low and degraded people, men and women. I asked myself the question, was this the object of our coming here to this earth? Was man, the most beautiful of all creation, the most intelligent, the image of God himself, created for this? I felt that if I should take this course in life, I should be ashamed of myself, ashamed before all mankind. I should never have the courage to pray to a pure and heavenly being that from my childhood I was taught to call Father. Never in such a condition could I be worthy to enter the presence of the Savior who had offered life and all for my salvation. While these thoughts were in my mind, I heard the servants of God and read an article written by one of the noblest of all men, Apostle Erastus

Snow, entitled, "The Importance of a Virtuous Life." I read and re-read it, and I called the journeymen up to my room and again read it. They said, "That is foolish 'Mormon' doctrine." In all my life, and I am now old, I have never seen anything more beautiful, more noble, more lovely than a young man who can say: "I am a son of God, I am a brother of Jesus Christ, I am his representative on the earth, my body is the temple of the Holy Ghost. Rather would I die than disgrace it. I will not act so that I may be compelled to blush before God or men. I will live so as to be worthy of a pure woman and no disgusting strong drink, no filthy tobacco, shall ever more be associated with me." My brethren, if all could say that, what a power in the land we would be! How proud parents would be of such sons, and how proudly such boys could lift their pure eyes to heaven and say, "my Father." What mighty power every such man would have in the earth to preach the Gospel, and perform its ordinances. Truly this is our mission here on earth, and that we may unitedly work to accomplish this, is my humble desire.

CHRISTOPHER I. KEMPE.

If the testimony of the Gospel as revealed through the Prophet Joseph Smith were burning in the bosom of every Latter-day Saint, we would realize the importance of living in accord with the teachings of our Heavenly Father, and would understand the significance of the great command: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." I have had occasion to dwell upon this divine command many times, and feel that I would like to speak to some of my comrades. Do we as children of the Almighty understand the full significance of this command? Does it simply mean we are to be very polite and kind to our parents while in their presence, or has it a more far-reaching import! It is pleasing indeed to see a child obedient and courteous to its parents, and but few things are more displeasing than a disobedient, insulting child; one who is always complaining or grumbling at what is required of him, or speaking in a disrespectful manner of those whose welfare should be dearer to him than life itself.

This class of sons and daughters are not happy. Their very natures will not allow them to enjoy happiness; they are enemies of peace and good will. But the sons or daughters who perform the task uncomplainingly are always happy, even if they are required to do something they do not like. There is always that inward feeling of joy and happiness which follows the noble performance of duty.

Some may think that when they never say a disrespectful word to their parents that they have fulfilled the law; it is a great thing to be able to say, "I have never uttered an unkind word, nor openly refused to perform any task required of me;" but it is a greater thing to be able to say, "I have never brought upon the heads of my parents dishonor either by word or action." Some may say we are accountable for our actions, which is true, if our parents have done their duty; but every dishonorable act we perform brings sorrow and grief upon our parents, just as every honorable act brings joy and comfort to their souls; so when we cause sorrow to fall upon them, we have dishonored them in the highest degree, because we have trampled under foot their infinite love for us. We cause them to go down into the grave broken-hearted. Think of it; could we be more dishonorable!

A boy leaves home at night; his mother cautions him to behave himself like a man. When he leaves home that night, it appears like a heaven. He speaks kindly to his parents and goes his way. Some one offers him a drink and he accepts. Soon he has a desire for more, and goes to the saloon to satisfy his appetite; soon he is upon the floor, a human in lowest form.

Sorrow now fills that home, the parents are brought low in grief and shame. Where is your honor, boys; has it not taken wings?

Night after night that boy frequents the saloon, and his poor mother lies upon her couch, or walks the floor in the bitterest of agony. She who would not hesitate one moment to lay down her life for him is now stricken low with grief. O, boys! where has your honor gone? Let us wake up and be men ere it is too late, for as God lives, his judgments will fall upon us.

Sometimes we hear jeering remarks passed about young men and women who are obedient to their parents. Some will say, "I

would like to see my father run over me like that; you are a simpleton to let him do it." Let them jeer, their destination is branded upon their foreheads. If they do not repent, degradation and shame will overtake them.

Great men and women have always been such as have honored their parents. The scum of society is composed of, and prison cells are filled with, those who have been disobedient to their parents. No matter if all men point at you the finger of shame, and every woman's lips be turned at you in scorn, do your duty, and God and his angels will be with you; and greater by far are they that are for you than all that be against you. It is by no means significant of a great character to be a scoffer. "A dog may stand upon the street corner and bark, even at angels, should they pass."

I will close with the words of the poet:

"Give me my old seat, mother,
With my head upon thy knee;
I've passed through many a changing scene
Since thus I sat by thee;
O! let me look into thine eyes;
Their meek, soft, loving light,
Falls like a beam of holiness
Upon my heart tonight."

Your brother and co-worker,

HARLEY P. RANDALL.

WHAT CAN WE KNOW?

BY ATTEWALL WOOTTON.

The materialist sayeth in his heart, "There is nothing that can be known only through one or more of the five senses." The man of faith and hope declares that there are sources of light on earth and in the heavens beyond the ken of mortal vision, and truths to be learned which are out of reach of man's puny telescope or microscope, and beyond the wildest imaginings of earth's greatest scientists or philosophers, some of which may be reached through humility, faith, and obedience to laws underlying those truths.

The materialist puts in claims for the reliability of sense perception which are not warranted when we take into consideration how deceptive these senses prove in many cases.

The sense of sight is the one most relied on for general information, but how often it plays pranks on even the doubting Thomases, who must see or not believe! Who has not at sometime put his hand on relief painting to ascertain whether it was actual or deceptive? Who could undoubtingly believe his own eyes after an evening spent in witnessing the wonders of modern necromancy? Vessels below the horizon have often been seen inverted in the air. The ordinary mirror found in every home performs a deception perfect and complete. These with the various forms of hallucination such as occur in many cases of nervous disorders, should teach at least, that sight perception is not altogether infallible. The astronomer tells us that light from some of the distant stars has been three hundred years reaching us, so we see them as they were several generations ago; while some of them may have ceased to emit light-rays altogether.

The ear, also, is often deceived by ringing sensations, by echoes, ventriloquism, and of late by the phonograph. By its use the people of the future may hear the voices of their progenitors years after their tongues are crumbled to dust. Many people have been deceived by hearing their names called when it was only the result of abnormal nerve action.

To prove that the sense of touch is not always reliable, it is necessary only to cross the fingers and place them on a small object like a pea, allowing both fingers to touch it at the same time, when the object will appear to the touch as two. The conjuror will press a coin in the palm of one's hand, and, while closing the hand, remove the money, but while the impress remains, one would be almost willing to stake his life that the coin was still there.

The mesmerist, or hypnotist, will make his semi-conscious subject imagine any taste or smell desired, and the memory will retain the sensations even after the mesmeric iufluence has passed off.

Who can tell what conditions surround us, yet unknown to science, that may cause our senses to make false reports of the outer world to the thinking, conscious being within, called self? Man knows but little of his surroundings here below, but the further his mind reaches out in research and investigation, the more limited appear the powers of his senses. The mind is continuously reaching out beyond the bounds of experience and forming hypotheses from which to reason on the products of sense perception in order to test their reliability. Who has ever perceived through the senses, the molecule, the atom or the universal ether through which light and heat are supposed to be transmitted?

Many truths that are impossible of demonstration through the senses are more positively known to be truths than are the outward phenomena of objects that affect the senses. We can know that space is boundless, better than we can know that grass is green, for the opposite of the first is unthinkable, while our eyes have often been deceived in color; we can know that duration is infinite, better than that our friends are speaking to us; we can be more sure of the eternal duration of matter than of the temperature of water by the touch. While men dispute over sense

perceptions, the axioms of mathematics are above or beyond dispute.

I can know that I am a conscious, reasoning being, that I can love and hate, experience joy and sorrow, anger and pity, and all the various passions and feelings common to humanity. I know that I can reason on the products of sense perception, and, by the power of imagination, build up images more beautiful and grand than any I have ever experienced; but whether there is in the outer world a reality corresponding to the inner, I may not know. I know that flashes of light and streams of intelligence often come to my mind when the mind is oblivious to all outward impressions, the source of which is a mystery from a human standpoint. I have every reason to believe, from outside manifestations, that there are others who have these flashes of light more frequently and with greater intensity and power than I have; and, believing that something cannot be produced from nothing, I must attribute this light to some source of intelligence, and, as it seems to be unlimited, the source must be infinite. An unlimited source of intelligence must be a God in the highest imaginable sense, and in fact, must be far beyond the highest possible powers of human imagination. Then these flashes of light must be revelation, and they will grow stronger as the mind, by proper preparation, becomes more receptive of such influences. This class of knowledge can be weighed in the balance of reason, and be as readily recognized as truth as if revealed through the senses, and is far less liable to prove deceptive.

SOMETIME.

BY J. H. WARD.

In the horizon's verge,
Where our far future's ever-setting sun
Lights up the skies,
Bright with all glory which the day hath won,
An island lies.

Far o'er the tossing sea,
Beyond all storm and gloom that lies between,
Its hills appear,
Forever smiling in that light serene,
Distinct and clear.

And ever thitherward,
The wide-winged carrier-birds of promise fly;
And, on the shore,
The crested waves of hope are dancing high,
Forevermore.

'Tis an enchanted isle,
That magic "sometime," in the sunset sea;
Yet know we well,
That in its valleys all things bright shall be,
All good shall dwell.

"Sometime," we well believe,
We shall have passed the trouble and the strife,
And, in that isle,
Enjoy the fullness of that summer life,
And rest awhile.

Somehow, we know full well
That 'tis an island, though its green hills hide
The distant surge,
And far beyond it, other phantoms glide,
And isles emerge.

At "sometime" gaze we still!
We can not help but gaze; still let us dream
Far be the hour
When it shall vanish in the sun's last beam,
And smile no more.

THEOLOGY IN EDUCATION.

BY PROFESSOR WILLARD DONE, OF THE BRIGHAM YOUNG COLLEGE, LOGAN.

III.

THEOLOGY AS A BRANCH OF STUDY.

The term "theology" is capable of being used in two meanings. In the preceding papers, it was used in its most general and comprehensive sense. It is there made to include the entire significance of the term, "the science of God." But for convenience, a certain portion of the vast domain of learning is set off from the rest and given the special designation, "theology." This is the portion which has to do directly with man's relationship to God, and his laws. As has been shown, all knowledge has a direct or an indirect relationship of this kind, but the term, "theology" will be used in this paper, for that knowledge in which the relationship is direct.

The effort will now be to show the importance of this line of thought and work, in a pedagogical sense; that is, to show the value of this subject as a branch of study. This is thought advisable for the reason that some enemies of denominational education, as carried on in The Church schools, have tried to make it appear that time spent in the study of theology is time wasted, so far as mental development is concerned. They assert that the only value that theology possesses consists in the preparation for missionary and similar labors; and they profess to think that this preparation can be as efficiently secured in the other organizations of The Church. The idea is advanced that theological study is wasted,

because it takes the time which should be allotted to the regular branches of an education.

There are two standpoints from which the value of a branch of study may be judged: its power of mental development, and its own intrinsic value. From these two standpoints, and in answer to the objections named above, the specific branch, theology, will be considered. The present paper will be devoted to its *value in mental discipline.*

It goes without saying that this is a very important test of the value of a study. The education of an individual consists not alone, or chiefly, in what he *knows*, or what he *can do*, but in what he *is*. In the first place, he may be a mere "tank for holding distilled knowledge;" in the second, a mere machine; in the last, he must be, in some respects, a man. The true nature of man is mind: the immortal part. It is development of soul, not of mechanical ability, which constitutes the highest type of education. The second may form a valuable adjunct to the first—it should never be allowed to supercede it. Since, therefore, education consists, in greatest measure, of soul-development, all forms of manual or mental dexterity being secondary to this, that study is of most worth which best aids this development. Quoting from Nicholas Murray Butler, of Columbia College:

> If it be true that spirit and reason rule the universe, then the highest and most enduring knowledge is of the things of the spirit. This subtle sense of the beautiful and the sublime, which accompanies spiritual insight, and is part of it, is the highest achievement of which humanity is capable. * * * To develop this sense in education, is the task of art and literature, to interpret it, is the work of philosophy, and to nourish it, the function of religion. Because it most fully represents the higher nature of man, it is man's highest possession, and those studies that directly appeal to it, and instruct it, are beyond compare the most valuable.*

And negatively:

> There are utilities higher, and utilities lower, and under no circumstances will the true teacher ever permit the former to be sacrificed to the latter. This would be done if, in its zeal for fitting the child for

*"What Knowledge is of Most Worth?" N. E. A. Denver, 1895.

self-support, the school were to neglect to lay the foundation for that higher intellectual and spiritual life which constitutes humanity's full stature.*

These words of Dr. Butler are full of truth and beauty. It is the soul of man that we should cultivate; the cultivation of the physical faculties is a means to this end. For, with its infinite possibilities, the soul is capable of endless development; and all far-sighted education regards this as its goal. It is, then, from this standpoint, that systems of education and branches of study may best be judged. In such an educational scheme as this, there is room for all of the beautiful, the true, the good, and the useful, (regarding utility in its broadest sense.) We may now proceed to consider the branch of study under discussion, from the first three standpoints; the discussion of utility being reserved for the next paper. It appears that no broader or more comprehensive basis of test needs to be established; for what essential element is not included in the four criteria named above? Is not the soul of man, with all his capabilities, best cultivated by a study of that which appeals most directly to his highest faculties? The study of the beautiful develops the aesthetic sense; the study of the good, the moral faculties; the study of the true, mental and spiritual strength. Therefore, if we can prove that, in at least as high a sense as any other study, specific theology is beautiful, true, and good, we shall have established its equal value with other branches, as a means of soul and mind development.

Is theology beautiful? Every system of religion, even the most revolting, has some element of beauty in it. Even these crude forms have given rise to hymns, poems, rhapsodies, and soul-philosophies, exhibiting sublimity, harmony, and beauty. It may well be asserted that no system of theology can be ultimately so repulsive and so repellant, as the total absence of religion. Degradation through false religion is only relative; degradation through the absence of religion, is absolute and inevitable.

A few examples of the tendency even of false theologies toward the beautiful may not be out of place. In literature, the Zind-Avista of Persia, the Vedas of India, the Homeric poems of

*Ibid.

Greece, the myths and sagas of Scandinavia, show the struggling of the human mind toward the high ideals even of idolatrous worship. In architecture, an Egyptian hall of Karnak, a Babylonian temple of Belus, a Greek Parthenon, and a Mohammedan Mosque of Omar, are a few of the many attestations of the tendency of the religious instinct toward the beautiful. The series could be extended almost indefinitely, but these examples must suffice.

But if a false theology tends toward the beautiful, what shall be said of the wholly or partly true? Literature and history may both be appealed to, for an answer to this question. In literature, some of the highest productions owe their origin to religion. Not only has the spiritual feeling, inseparable from religion, produced some of the most elevated and elevating poems in the language, but theological discussion, so often considered dry and profitless, has been the source of some of the highest and noblest polemic prose. Among the former may be mentioned Milton's "Paradise Lost," "Paradise Regained," and "Samson Agonistes;" the hymns of Montgomery, Heber, and others; (not to mention similar productions by some of our local writers); the poetico-musical masses, oratorios, and anthems of Beethoven, Mozart, Handel, Mendelssohn Haydn, and local composers; and here has been given only an index to the great list. But standing above all, the tree from whose roots have sprung, and from whose branches have been plucked all these, is the Scripture, with its sublime poetry and inspired elevation.

With the polemic prose of Luther, Melanchthon, Jeremy Taylor, and many others may be mentioned the works of Orson Spencer, the two Pratts, and others of a past generation, together with many other excellent writers of our own. In the field of natural theology, the production of noble prose has been very prolific. While some of it has been too *purely* metaphysical to be of great value, much of it has mingled just enough of metaphysics with the discussion of physical laws to combine all the benefits of the two lines of research. It is a well-attested pedagogical fact that the demands of mental development cannot be fully met by either the physical or the metaphysical alone; there must be a combination of the two in every well-arranged course of study.

Therefore, the writings of Paley, McCosh, Bowen, Harris, Janet, Valentine, and a host of others who have developed the great

theme of natural theology, are of much value as a means of education. For in the fact that in them the mind is led to dwell in succession on the laws of physical nature and the laws of thought, is found one of the highest evidences of their value in mental discipline. And of a truth, nothing can be more beautiful than their thought-structure, "rising like an exaltation," and founded upon, and showing in its entire proportion, the faith-philosophy which encourages and rewards man's best efforts. The noble language, comparable to the rolling of the organ; the sublime ideas, lifting man out of the groveling depths, and placing him on the pinnacle of spiritual reason; and above all, the faith-developing influence exerted by the lofty theme—all combine to stamp these as among the most sublime of writings.

Christian art and architecture are noted for sublime productions. The paintings of Raphael, Angeli, Leonardo da Vinci and a host of others, devoted almost exclusively to religious subjects, and the grand cathedrals, showing in every detail the combined beauties of nature and of art, present the very highest development in this direction. But why multiply instances? Surely that which has given inspiration to such productions as have been named, is worthy of being called beautiful.

As to the truth of religion, and therefore its power of developing the faculty of judgment and correct understanding, it may be said that there is a fundamentally true principle running through all systems of theology. Although, in those creeds which are not entirely true, errors in theology are mingled with this fundamental principle, yet their critical study is productive of at least as much mental discipline as the study of scientific truths and theories. But in our own religion, there is no admixture of error. The student who investigates it, knows that every step he takes is a safe one, every principle he masters is a true one, and that he will have no false theories to discard, no untruth to forget. He will not need to invent a theory, and build upon it an elaborate fabric of speculation, only to see this work of years tumble into ruin when the winds of critical truth beat upon it. The foundation is there—the fabric, not of speculation, but of safe reasoning, is built upon it—this may be made as elaborate and beautiful as one may wish, so long as it conforms to its foundation,

which is truth—and it will stand forever, a source of pure and perpetual delight to him who has reared it. It is no longer considered necessary that in order to be of value in mental discipline, a subject should consist of a mixture of truth and error. If a contrast is needed, there is a sufficient one between the truth within the system and the error without, and enough of this kind of mental discipline is secured in discriminating between the two. But the higher and more satisfactory discipline, secured by contemplating truth in all its bearings and relationships, can be gained where unadulterated truth is studied, and this is in the domain of true theology.

Of the ethical nature of theology, and its power of appealing to the moral faculties, there can be no doubt. In the fact that religion is good, consists one of the strongest warrants for its existence. It cannot be denied that religion, even in its degraded forms, possesses elevating influences which pure irreligion is entirely unable to display. Ascending from these lower forms through the Christian sects to pure religion, as exemplified in the Gospel of Christ, one is able to scan the highest reaches of morality and goodness, both in theory and in practice. Religion has always exercised a benign influence on the world, and this influence has increased as the religion has approached the perfect one. Religion has been found necessary in social and political life; for without it, such life would be incapable of the high degree of development it has reached. So necessary did Plutarch regard the aid of religion, in the preservation of social order, that he wrote: "I am of opinion that a city might sooner be built without any ground to fix it on, than a commonwealth be constituted together without any religion or idea of the gods, or, being constituted, be preserved." And in our own day Guizot has said, "Belief in the supernatural is a fact natural. Unbelief in the supernatural begets materialism; materialism, socialism: socialism, anarchy; amid whose storms man will again get upon his knees and pray."

Nor are these statements mere theories. A few historical instances are known where attempts were made to base the ethical and governmental idea on irreligion; but in each case disastrous results have followed. Anarchy has inevitably resulted, its storms forcing men to reinstate the discarded religion. The ethical idea,

based upon atheism, has been proved impracticable. The study of that which is in itself the root of all goodness, must, if properly pursued, result in the development of high morality. Hence, the third essential is filled by this branch. It is, therefore, found to be above all others, adapted to the development of the higher faculties of the mind. In the words of Dr. Butler, "Because it [spiritual insight] most fully represents the higher nature of man, it is man's highest possession, and those studies that directly appeal to it, and instruct it, are beyond compare the most valuable." Dr. Butler here pays a high but thoroughly deserved compliment to the class of studies at the head of which theology will always be found.

Therefore, the contention of the opponents of denominational schools, that the study of theology is a waste of time, is not only unfounded—it is directly opposed to the truth. Theology, in some of its branches, may with profit be made an intrinsic element of the school curriculum; and those institutions where it is thus employed, possess an incalculable advantage, not only religiously, but educationally, over those from whose curricula it is omitted. It is safe to say that he who is fortunate enough to secure his training in the Church schools, not only wastes no time—he spends it to most excellent advantage—in the study of theology.

So well is the value of religious study becoming recognized by educators, that general instruction in such branches is provided in a great number of undenominational schools in our country; and we may confidently expect an increase of this recognition of its value. I have before me the catalogue of one of the greatest universities in America, and I am struck with the prominence given to religious instruction. And here, it would seem, the greatest motive for its adoption as a part of the curriculum, is a recognition of its value in mental discipline.

THE SOUTH AFRICAN WAR.

BY DR. J. M. TANNER, PRESIDENT OF THE STATE AGRICULTURAL COLLEGE, LOGAN, UTAH.

VI.

Advices come to us from Pretoria by way of Lorenzo Marques, April 11, that another battle has been fought just south of Brandfort, and that six hundred British were killed and wounded and nine hundred taken prisoners. Brandfort lies about thirty-five miles north-east of Bloemfontein, the headquarters of Lord Robert's vast army. This is a Boer dispatch, but telegrams from London show that the English fear that it may be only too true, and they base this fear largely upon the general correctness of the statistics which have been given out by the Boers since the beginning of this war. Indeed the Boers have not only published conservative statistics of all the movements and encounters of the armies, but they were even conservative in their estimates of what the results of the war would be, President Kruger stating in the beginning that it would cost the English upwards of ten thousand men, whereas it is really only one-half of the number actually lost at this writing, and the most difficult undertakings of the war have not yet been reached. This dispatch seems to have been confirmed by one received at the same time by the *Daily News*, wherein it is said that Dewet, the Boer general, had inflicted a third defeat upon the English at Merkatsfontein, in which six hundred English were killed and wounded and nine hundred captured. The English are said to have lost twelve wagons. The report to the *News* says that there were only five Boers killed and nine

wounded. The fact that the war office is entirely silent upon this question and upon news generally from the front, creates all the stronger apprehension throughout England that these telegrams may after all be correct.

Immediately after the surrender of General Cronje, Lord Roberts proceeded to occupy the capital of the Orange Free State, and to issue manifestoes to the burghers of that republic. In these manifestoes, terms of peace were offered, and inducements held out to withdraw as many of the Free Staters from the Boer army as possible. We are informed that a number of these burghers accepted the conditions, and showed a great readiness to abandon what the English held out as a fruitless contest. Later, word was received that many of them had again taken up arms and joined other burghers in the north. There was a large peace party among the Free Staters, even at the outbreak of the war, and these were undoubtedly willing to welcome the English, and to offer Lord Roberts every facility to bring as many Boers as possible within the sphere of English influence.

Notwithstanding the vast army which Lord Roberts had been able to amass at the capital of the Orange Free State, the Boers evidently discovered the weak points of it. It lacked the power of rapid mobilization, and, in such a country as that, would be comparatively helpless in its movements against the Boer forces, which, throughout the entire campaign, have shown the greatest mobility. In the first place, the Boers have but very few equipments. Their camp life is exceedingly simple, and they have become through generations inured to the peculiar climate of South Africa. Their horses are well adapted to the country, and considerable numbers of Boers can be moved about with but very little difficulty. On the other hand, the heavy equipments of the English soldiers, the demands of camp life, make it impossible to move with any great rapidity. The English cavalry was not numerous enough. It is said that thousands of the horses had died off, and that altogether the best the English could do was to remain quietly where they are now located, and wait the shipment of the necessary remounts to enable the English again to take up an aggressive campaign. This seems a marvelous condition, from a military point of view. Early last October, the war in South Africa broke

out. Six months have now passed, and the spectacle of a vast army made helpless from want of ordinary precautions, precautions that well-informed military men evidently saw were necessary, is something that is creating strong adverse criticism throughout the military countries of Europe.

Some supposed that as soon as Bloemfontein was occupied, the Boers would betake themselves northward and begin the fortification of the mountainous country about the river Vaal; that all their future actions would be entirely defensive; that they would await the on-coming of the English army; that they would be finally discouraged and disheartened, and await with patience their final stand in defense of the position they had taken. The public was informed through English dispatches that the backbone of the war had been broken; that there were serious disagreements between the Orange Free Staters and the people of the Transvaal; that President Steyn and President Kruger were not on the friendliest terms; Lord Roberts was the hero of the hour; in a few quick strokes he had broken down the most formidable opposition, and had taught the Boers, by the severest penalties, the force and effect of English arms. We are now awakened to a full realization that all this is not true; that the Boers are more active than they have ever been; that, as a matter of fact, they are not keeping themselves north of Bloemfontein out of the way of English arms; that their General Olivier, who had large guns and forces that were difficult to mobilize, had effected a marvelous retreat in which he had taken miles and miles of ox wagons, arms and men out of reach of the British, and placed them in a safe position in the northern part of the Orange Free State. We are further informed that the easily mobilized troops of the Boer army are making frequent attacks on the English outposts at Wepener and Reddersburg. Both these places are south of Bloemfontein. Railroad communication is being endangered, and the supplies, provisions and re-mounts from Cape Colony, for which Roberts is waiting, are in danger of being cut off by the Boer armies. Now and then, skirmishes take place between the English and the Boers, all of which have been to the advantage of the latter. We read how the Boers set traps, and how the English enter them. And most of this information comes from the English press,

through the strictest censorship exercised by Lord Roberts in that part of the country. It is natural, therefore, that the belief should be held that the worst has not been told.

It should be remarked, however, in passing, that whatever may be said in praise of Boer tactics and their superior generalship, no one has even intimated that the English soldier has lost any of his fighting qualities, or that he was deserving of one word of disparagement. Tommy Atkins has shown himself the same plucky, fearless fighter as in bygone days, and no one has even sought to discredit in any measure his bravery and general soldierly qualities. So far as England has received any general discredit in the estimation of the military world, it seems to be discredit cast upon her generals. Lord Roberts and his chief of staff, Lord Kitchener, have both made great reputations, but they never made them fighting such foes as they now have to encounter. It is one thing to fight some mountain tribe in India, or the tribes of the Soudan, and another thing to encounter a plucky foe like the Boers. Of course, all through this war, it must be remembered, that nature and the defensive position have put the Boers at an immense advantage, but no one has ever supposed that that advantage would be as five to one, or, in some cases, ten to one.

The size of the English army, at this time, is a matter of some interest, and it is noticed that the English are a little coy about telling the world how many soldiers they have actually put into the field, but competent critics have estimated that by May 1st, there will be from two hundred and seventy-five to three hundred thousand soldiers, and these will be encountering an army of something like thirty-five or forty thousand Boers. From this it will be seen that the English are counting upon at least eight to one. What a surprise this war has been! Even the surprises of the Franco-Prussian war did not seem so wonderful to the world at large as those which have been created by the struggle between the Boer republics and Great Britain, and it is not unlikely that these surprises, for various reasons, will be as striking and unexpected in the future as they have been in the past. In the first place, the winter season is coming on, and we are now informed by the English press that the army is not at all adequately clad, and that it will take a month or more for the factories to turn out the neces-

sary clothing. Again, it will be more difficult to transport the army, and there is likely to be increased dangers from sickness, and the inability of the soldiers to adapt themselves to the new conditions of South African life.

What about Mafeking? This beleagured city, or fort, is a little more than two hundred miles north of Kimberley, on the railroad running north-easterly along the border lines between the British province of the west, to the Dutch republics of the east. After Kimberley was relieved, two weeks was set as the furthest time necessary to relieve Mafeking. It was reported, some days ago, that the relief party was within at least twenty-five or thirty miles, and that the garrison was in hope of immediate relief. Day after day has gone by, and the beleagured are forced to wait. But the English people are beginning to grow uneasy. Many of them are in deadly fear of Boer traps. Will the Boers succeed in overwhelming in some strategic manner the English general and the relief-force under his command? This hardly seems likely, because the lay of the country north of Kimberley, between the diamond fields and Mafeking, is comparatively open. The Boers do not enjoy the same advantages of natural fortifications that they had either in Natal or at Modder river. The truth perhaps is that the English find it extremely difficult, in the presence of the constant harassment of the Boer forces, to move their army very rapidly. They must take great caution that their supplies in the rear are not cut off, and that their communication with headquarters be kept open. All this necessitates time. It is time, too, that will prove very valuable to the republics. While portions of the army are thus harassing the English and preventing rapid movements, other portions are undoubtedly, at this time, engaging in works of fortifications that are likely to give the English exceeding difficutly in making their way to Pretoria.

Two events of importance have transpired since the last article was written. One was the celebration of Saint Patrick's day, and the other the death of General Joubert. The disaffection in Ireland has been a source of some embarrassment to the British all through this war; and in the minds of some Englishmen, it was almost treason to wear the Shamrock in England during Saint Patrick's day. But England has found it in the interest of the

empire to appease the Irish, and the Londoners were very profuse in their demonstration with the green, and the Shamrock was everywhere worn in testimony of English good-will toward Irishmen; and at this writing, the Queen, after an absence of thirty-seven years, is paying her respects to the Irish people by visiting their beautiful island. Many Englishmen fear that after the war is over, and the Boers have been forced to submit, they may have another Ireland on their hands, and, if so, two Irelands would create an extremely undesirable burden, if not some danger, to the British empire. In the death of General Joubert, the Boers are said to have lost their greatest general. Joubert was a descendant of those French Hugenots who emigrated to Africa in the middle of the seventeenth century. His name indicates his nationality. But of him it is said that he was more liberal than President Kruger. Kruger stood at the head of the civil affairs of the Republic, while Joubert was the commanding general. Upon the announcement of General Joubert's death, the Queen sent letters of condolence to the General's wife, and Lord Roberts immediately dispatched his sympathy to President Kruger, on the death of so valiant a general, and so great a man. These letters of condolence and sympathy indicate the chivalrous disposition of the English leaders, and show their willingness to recognize a great man even though he be a Boer, and even though he had proved himself to be one of the most formidable opponents of the English people. Joubert came prominently before the world at the battle of Majuba Hill, in which three or four hundred Boers almost annihilated seven hundred English soldiers, even after the English had picked their own fighting ground, on a hill that seemed to them a desirable and a natural fortification.

Of course, people generally throughout the world are wondering when the war will be over. President Kruger has allowed himself to be interviewed by the *New York World*. He there indicates, in unmistakable terms, that the Boers intend to fight to the death. He does not pretend that the Boers are invincible, but he does say that it may be months, and it may be years, before the English find themselves within the fortifications of Pretoria, the capital of the Transvaal.

SUNSHINE AND SHADOW OF LIFE.

[The following lines, written by Elder W. W. Burton on his birthday anniversary, are of more than personal interest, being applicable to the lives of all veteran wanderers in mortality.—*Editors.*]

Another milestone passed today!
This ends my sixty-seventh year.
The years, like milestones, mark the way
Of all that are sojourning here.
This mortal life, we count by years;
Each year, a milestone on life's way;
Some linger in this vale of tears,
While others shortly pass away.

When first we come, how frail we are!
Nought else is born so helpless here;
An animal knows more by far,
And is more helpful in its sphere.
How gladsome does life's morning seem,
Before the heart is touched with care!
Youth is full of a hopeful dream;
The future, full of promise fair.

When youth and health are both our own,
And life with pleasure is replete,
Nor death has in our ranks been known,
Oh! then our life indeed is sweet.
Father, mother, both are with us,
Brothers, sisters, loved ones dear;
Little think we, they may leave us,
And dream not that the time is near

Our measure, full of joy today,
To-morrow, may be full of tears;
Sometimes we're sad, and sometimes gay,
Then full of hope, or full of fears.
Sunshine mingles with the showers;
And then the glorious rainbow's seen;
Thus like this mortal life of ours,
Where joys and sorrows intervene.

My friends of early life are gone,
Those whom I knew in childhood's day,
Save here and there a single one
Who sometimes haps to pass my way.
My old time friends, I welcome you!
Whose love is deep, and friendship strong,
And grasp the hand, found ever true,
Which helps the right, and strikes the wrong!

William W. Burton.

OGDEN, March 23rd, 1900.

EDITOR'S TABLE.

TALKS TO THE YOUNG MEN—REGARD FOR THE PRIESTHOOD.

BY THE SENIOR EDITOR.

In previous talks, I have named places and officers for whom deference and regard should be shown. All that has been said applies with equal force to regard for the Priesthood. But even if it is not possible to regard men for the men themselves, if they hold the Priesthood, they should be regarded on that account. God will not permit unworthy men to long officiate with this authority. What is Priesthood? Priesthood is the authority which God delegates to men upon the earth to act in his name. "And," as we are told in the Doctrine and Covenants (Sec. 68: 4,) "whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation."

Priesthood, then, is the agency of God delegated to those who are called by authority to officiate in the ordinances of the Gospel. "The Melchisedek Priesthood holds the right of Presidency, and has power and authority over all the offices in the Church in all ages of the world, to administer in spiritual things." (Doc. & Cov. Sec. 107: 8.) It is a wonderful responsibility, and a very precious allotment, to any person who has thus been blessed of God with this agency. And likewise, there is responsibility placed

upon those who shall reject this authority, or who shall treat it lightly, or who shall disregard it.

I have a friend living in a distant country. I can not go to him myself, but I send a messenger to my friend, delegated to deliver my message to him. He goes, and is received with joy. He is treated to the best of everything. My friend receives him because of me, and honors his word as if I spoke, because of me. My messenger delivers my message. He does not misrepresent me. As a man, he regards me too highly for that, and would not think of proving recreant to his trust, and to the confidence which I have imposed in him. Even so in many of the common affairs of our lives, we would not think of proving false to the simple trusts which we impose in each other. We regard the responsibilities of both the receiver and the deliverer of messages between man and man. Should we not, then, prove even more true to the things entrusted to us of God! It is the same in governments. An embassador speaks in the name of his country, and his words are received by the government to which he speaks as the words of the country which he represents. Recreance to his trust would soon place him in the way of trouble; and if the country to which he delivers his message will not listen, the result is the same as if it would not listen to the government which he represents. The treatment which he receives is the treatment which his country receives. There is responsibility on both sides which honor demands shall be held sacred. They who break such trusts, private or public, are cast out and dishonored of men.

From these simple illustrations, if you get the idea which is sought to be conveyed, you may readily comprehend the relation which men having the Priesthood, which is the agency of God, hold between God and man; and understand both what is their responsibility and the responsibility of those to whom they, as such agents, are sent. Quoting again from the Doctrine and Covenants (Sec. 84: 35-42): "And also all they who receive this Priesthood receiveth me, saith the Lord; for he that receiveth my servants receiveth me; and he that receiveth me receiveth my Father; and he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him; and this is according to the oath and covenant which belongeth to the Priesthood." Now this,

as far as the people are concerned to whom the Priesthood is sent. Under such conditions and promises, how can any person justify himself in disregarding the servants of God who hold the Holy Priesthood? In doing so, such person shows disrespect to the agents of God, and casts aside the message of the Lord, their greatest true and living friend. They act with God as they would not think of acting with their friends and associates. Shall we not act as honorably with God and the messages which he conveys to us through his authorized agents, as with our fellowmen? Some one may object and say that the agent has faults, that he is only a man, that like all men he is imperfect, and therefore is not worthy of our respect. Such argument is wrong. For who then could we respect among our friends? Are not all men subject to weaknesses and imperfections? No; rather let us argue that being the agents of the Father, it is our duty to receive and respect them as we would the Father in person, "For he that receiveth my servants receiveth me."

If men who hold this responsibility from God—that of being his authorized servants—shall misuse the trust which the Lord has imposed in them, they are responsible to him for their conduct, and will be rewarded or punished according as they shall honor or disregard the mission assigned to them. We are told in the quotation referred to that all that the Father hath shall be given unto them, and that this is in accordance with the oath and the covenant which belongeth to the Priesthood: "Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved: but whoso breaketh this covenant, after he hath received it, and altogether turneth therefrom, shall not have forgiveness in this world nor in the world to come." From this, we see that there is a terrible responsibility resting upon those who break their trust with God after once having been delegated to perform his work, to deliver his messages. They are even under greater condemnation than those who fail to respect the messages which they bear from the Father.

The young people cannot afford to show disrespect to the servants of the Lord, nor can they afford to disregard the authority delegated from God to man, which is his agency, his Holy Priest-

hood. It is a fearful responsibility which they take upon themselves when they do so. Think of making light of such sacred things! A man who holds the Priesthood, has been commissioned of God to act in his name—to bind upon earth, and it shall be bound in heaven; to loose upon earth, and it shall be loosed in heaven—to bless and to curse, and in every way to act in the name of God who has promised to respect such actions as his will, his mind, his word, his voice, and his power unto salvation. And yet, notwithstanding all this, we still find men who do not pay the proper respect to such authority, who even make light of it, or disregard it completely. A want of reverence for the Priesthood is so manifest among the people that President George Q. Cannon, at the April conference, made this the subject of one of his discourses. He pointed out the necessity for a change in this respect. He declared that there never was such a lack of reverence as now, and asked that the people stop and consider the dangers of this course.

Let me ask you, young man, to try to show proper respect to the Priesthood, and to the servants of the Lord who hold it. It will make you happier, it will make you better. You are ambitious; you desire the blessings, temporal and spiritual, which are the gifts of God. Why not obtain them in the appointed way: by honoring, receiving and respecting the Priesthood, so that all that your Father hath shall be given unto you. Can you ask more? Remember that without the ordinances and the authority of the Priesthood, "the power of godliness is not manifest unto men in the flesh."

BRIGHAM YOUNG ACADEMY EXPLORING EXPEDITION.

This is an enterprise that will be watched with much interest by every young man in The Church, as well as by all the members

hereof. The company consists of professors and students of the Brigham Young Academy, of Provo, Utah, and is organized for the purpose of studying the ruins of ancient America, with special reference to the obtaining of proof substantiating the divine claims of the Book of Mormon.

The expedition consists of three teachers, and about twenty students who are young men from different parts of the state, ranging between the ages of seventeen and thirty years. They have been selected because of their special fitness for the work, both mentally and physically, and are mostly sons of prominent men throughout the state. Their moral and spiritual endowments have especially been taken into consideration, for it is the desire of Benjamin Cluff, President of the Brigham Young Academy, who has charge of the enterprise, and who is the author of this remarkable venture, that "this expedition shall undertake its work in the fear of the Lord, and prosecute it in such a manner as to call down his blessings upon it." Each will be provided with two horses, a saddle and a pack saddle, rifle and ammunition, camp outfit, shovel, pick or ax, tent and other necessary articles for a long journey overland by pack train and wagon. As assistants to Professor Cluff will be Professor Walter M. Wolfe, and John B. Fairbanks. The former is a graduate of Williams College, Massachusetts, who has had charge of the natural science work of the Academy for a number of years, and who will have charge of the botanical, zoological, and geological divisions of the party, the main purpose of which is to furnish the museum of the academy with specimens. The latter is one of Utah's well-known artists, a student of the art school of Paris, who will have charge of the department of art work and photography.

On Monday, April 16th, a ball and banquet were given in honor of the party, at Provo, and on the day following, the expedition started on their journey, it being intended to travel through the line of settlements south, touching at Spanish Fork, Santaquin, Nephi, Ephraim, Mayfield, Gunnison, Kanosh, Beaver, Parowan Panguitch, and Kanab, thence across the desert for Lee's Ferry, through Arizona, on south to their destination. The party is organized on a military basis. Excavating tools, scientific instruments, provisions, tents and other necessaries are carried. The

expedition, it is expected, will be absent for eighteen months or two years.

And so equipped, they will explore the ruins of the Central American country, delve into the mysteries of the Aztecs, and give attention to the customs and habits and products of the modern civilization. They will collect specimens in botany, geology, zoology, mineralogy, and give attention to relics and ancient architectural remains, stone statues, pyramids, and ruins of temples. Particular attention will be given to the Indians. We wish the expedition success in their difficult and perilous adventure, and, with the great majority of the Latter-day Saints, especially desire that they may be successful in locating rivers, cities, and places that will throw light on the divine claims of the Book of Mormon.

NOTES.

Sarcasm is the weapon of the weak.

Self-reliance and independence should be instilled from infancy. Respect for all honest employment and for all who are honestly employed cannot be dwelt upon with too great force by parents and teachers. This teaching alone will work an unfathomable reform, and snobbery will entirely become unfashionable, while a general and wholesome respect for all that is respectable will grow in favor and popularity. To be capable of doing something well, or of doing many things well, is always commendable, and it is not an infrequent happening that such capability stands for bread and butter in the long run, and where it had been least expected.—*Ella Houghton.*

Some genius with an eye to figures, has come to the conclusion that the average duration of human life is about thirty-three years. One-fourth of the inhabitants die before they reach their seventh year, one-half before their seventeenth year. Of every thousand persons, only one reaches the age of one hundred years; of every hundred only six reach the age of sixty-five, and not more than one in five hundred, lives to see the eightieth year. There are about 1,500,000,000 inhabitants

on the globe. Of these, 50,000,000 die every year, 137,736 per day, 5,595 per hour, about ninety per minute, or three in every two seconds.

A very sensible decision has lately been made by Chief Willis L. Moore, of the United States Weather Bureau. He has issued an order prohibiting persons connected with the service from smoking cigarettes during office hours, and further has requested that all who smoke at any time shall be mentioned in the confidential reports made quarterly to him by chiefs of the offices and divisions throughout the entire service. The reason for this action is that the best, most thorough and competent men in the service gradually become careless and lax, and an investigation proved that in a number of cases, it was found to be directly attributed to the use of cigarettes. And so cigarette smoking must cease in the entire service of the weather bureau. Young men should think over the matter, and be very loth to begin the smoking habit. It is a serious evil to health, it deadens ambition, and makes the person a slave to stimulants, besides disqualifying him for clear thought and energetic action. But do not stop where the weather bureau has drawn the line—at cigarette smoking—let tobacco alone in all its forms if you would have a clear mind and an elastic step.

After once choosing your occupation, never look backward; stick to it with all the tenacity you can muster. Let nothing tempt you or swerve you a hair's breadth from your aim, and you will win. Do not let the thorns which appear in every vocation, or temporary despondency or disappointment, shake your purpose. You will never succeed while smarting under the drudgery of your occupation, if you are constantly haunted with the idea that you could succeed better in something else Great tenacity of purpose is the only thing that will carry you over the hard places, which appear in every career, to ultimate triumph. This determination, or fixity of purpose, has a great moral bearing upon our success, for it leads others to feel confidence in us, and this is everything. It gives credit and moral support in a thousand ways. People always believe in a man with a fixed purpose, and will help him twice as quickly as one who is loosely or indifferently attached to his vocation, and liable at any time to make a change, or to fail. Everybody knows that determined men are not likely to fail. They carry in their very pluck, grit and determination, the conviction and assurance of success. —*J. Lincoln Brooks, in Success.*

IN LIGHTER MOOD.

Seeing behind the scenes may spoil a performance.

* * *

It is sometimes easier to get a hold on certain enterprises than it is to let go.

* * *

It was in Salt Lake City. The street car was quite full of people going to one of the suburbs. At a stop, a man boarded who was very much the worse for liquor. He staggered over into a seat which happened to be next to a lady who looked like a temperance preacher, or the author of some reform movement.

Then the lady began lecturing the conductor for admitting the man in such a condition. The car man held his peace, and blushed at her righteous cause. Seeing no farther impression on him, she turned to the passengers who were lectured by the wholesale on the beastliness of the intruder next her, and the degradation of a company who would let such a person ride. There were glances from one to another, but no answer save silence which seemed to give consent.

In desperation the lady turned to the man himself, and began, "You dirty brute; you ought to be ashamed of yourself! Are you not ashamed of your actions? You are no man!" with much more of like matter, closing with: "Do you know what I would do if you were my husband?'

The drunk sat with his chin on his breast, nodding with each shake of the car, but seemed to wake with that question, and, after some effort, which greatly amused the crowd, blurted out, "No-o-m'am-hic-what would ye d-do?"

"I'd give you poison," sharp and curt.

Then there was silence, in which the "brute" joined for a moment, after which he broke the spell with,

"Do you-hic-know w-what I'd do if I was your h-hus-hic-band?"

"No, what would you do, you brute?"

There was some more nodding on the part of the drunk, and general expectation among the passengers, then the drunken fellow splurted out,

"I'd take it."

Tableau, and a general roar from the audience.

OUR WORK.

IMPORTANT INSTRUCTIONS TO MUTUAL IMPROVEMENT WORKERS.

Among the meetings of the April general annual conference of The Church, there was one of special interest to the workers in the Young Men's Mutual Improvement Associations, which was held on Sunday afternoon, immediately after the close of the conference. The General Board had decided to call together all those who were at the conference, for a few moments, to impress upon them some of the items of work that should receive attention during the summer months. It has been the case heretofore that only little attention has been paid to the affairs of mutual improvement during the time that the associations are not in active operation. The gathering of workers at this time was to impress upon them some of the points that should engage their attention during the so-called vacation. There were several hundred present,—a fine representation of active laborers in the cause,—and a full quorum present of the General Board. President Joseph F. Smith presided. There were several speakers, each of whom touched upon special topics assigned him to speak upon. The points are of living interest to all officers, and we repeat them with the injunction that every officer make a special study thereof, and put them into immediate practice.

Apostle F. M. Lyman was the first speaker. He stated that the presidents of stakes and bishops, at the Priesthood meeting on Saturday evening, had been instructed by President Snow to allow the Improvement Associations one Sunday evening in each month for conjoint meetings. These meetings were to be appointed by the Stake Superintendents after consultation with the presidents of stakes; and the ward presidents, after consulting with the bishops, were to carry out the instructions, and arrange for the holding of these meetings in connection with the authorities of the Young Ladies' Mutual Improvement Associations.

These meetings are held in the Salt Lake Stake on the evening of fast days. The purpose was to impress upon everybody that the Mutual Improvement Associations are permanent organizations, and do not end with each season. Once organized, they are organized for good; once a president of an association, you are a president until you are released by proper authority. It is the duty of the president to see that all the instructions of the General Board are carried out, both summer and winter; to see that his local missionary corps, organized by the general missionaries last season, are kept in working order. He is responsible for their conduct and labors, and must see that they perform their duties properly and faithfully. He must have all arrangements in such shape that there shall be no delay in opening the season on time, on the day appointed. He should have the Manuals on hand, his missionaries at work, his notices given out, his lessons assigned, and every detail attended, so that when the day of opening comes, in the first week in October, his association can begin its labors without waiting for instructions from any source. It is his duty to act. He is president summer and winter, and should keep in touch with the instructions of the General Board, and carry them out, always consulting with and informing the bishop, and gaining his co-operation in the work. Presidents should not be removed for every trifling thing, and those who are called to this important office should be fit for the work—among the best teachers to be found—exemplary men, who pay tithing, full of faith and the spirit of the work of mutual improvement, willing and able to act permanently in the position, or until released for good and sufficient reasons. Summing his instructions, we find:

The associations should hold monthly conjoint meetings with the young ladies during the whole year.

The presiding officers of mutual improvement associations should be made permanent laborers in the cause, and the associations are permanent organizations.

It is the duty of presidents to have everything in readiness to begin operations on the set meeting date in October, waiting for nothing. They should keep in touch with the instructions of their stake superintendents, and with the General Board.

Missionaries appointed last season should be organized and set to work; their appointments are permanent.

Apostle Heber J. Grant spoke on two topics. Presidents are requested to collect twenty-five cents from each member for the Improvement Fund. Some presidents had an idea that it destroyed their influence to mention this matter to their associations. That is a wrong

idea. It would neither injure them nor the members, but on the contrary would strengthen their influence, and make the members more interested than ever. Presidents and stake superintendents who act so gingerly about this matter, are not themselves converted to the necessity of this fund, and a non-compliance with this request is more from a lack of faith with the officers than from negligence with the members. Let us have an improvement in the income of this fund. The Board desire every officer and member to contribute this trifle for the advancement of the cause. The same argument applies to the ERA. The General Board requests that every officer of the associations shall be a subscriber for our magazine. It is indispensable to the workers in mutual improvement. It is not a private enterprise. Every cent made upon it is devoted to the cause of mutual improvement. Eighteen hundred copies are sent free to the missionaries. It belongs to no person. It is owned and controlled by the associations. It is a matter of patriotism for the cause for every enrolled member to subscribe, and the Board expects it of him. Keep in mind the two points:

Every officer and member is expected and requested to contribute twenty-five cents annually to the General Improvement Fund.

The ERA is the organ of mutual improvement; not a private but a public enterprise, and it is the duty of every officer to subscribe for it, and to urge his members to do the same, and to read it.

Elder B. H. Roberts called attention to the annual conference which had been set for June 10, this year, that being the quarter-centenary of the organization of the first association. He urged all the officers to arrange to attend, and invited all that are interested in the cause to be present to place themselves in harmony with the work that will be required for the coming season. Doubtless appropriate exercises will be given also to commemorate the organization of the first association twenty-five years ago. It will be a season when fresh impetus will be added to the great cause of mutual improvement. The compilation of the Manual for 1900-01 is progressing. It will be in the line of a continuation of the Manual of this year, and will complete the story of The Dispensation of the Fullness of Times to date. Copious notes and references will be given so as to make it a complete text book for the members. He called attention to the value of these manuals as a whole, and urged that the officers encourage the members to begin to gather private libraries of Church works. It should be the pride of every young man to have a library of this class to which he can point and say: "I have read those books as I gathered them." In this way, the books would not be an ornament merely upon the shelves of the book-case, but

their store of doctrine and information would be of practical and inestimable value to the owner. The reference works named in the Manuals should thus be gathered and read. This work may continue the year round. Reading, as a review of the season's work, may thus go on in the precious spare moments of the summer, to the lasting benefit of the ambitious young man who shall thus employ his time. The three items to keep in mind are:

The General Annual Conference of the Mutual Improvement Associations will convene in Salt Lake City, Sunday, Monday and Tuesday, June 10, 11 and 12, 1900, which all the officers and members are urged to attend.

The Manual for 1900-01 is being prepared, and will be ready in ample time to be distributed before the opening of the season in October next.

The Manuals, and the books of reference given for their study, should be the basis of a private library for every member, who should take a pride in reading these books as they are gathered, employing his spare time in summer for that purpose.

President Joseph F. Smith called attention to the request recently sent out by the General Board to all the associations to contribute one dollar and not more than five dollars to assist in the erection of a suitable monument to our late beloved president and superintendent, Wilford Woodruff. He left only a small estate, and his executors had set aside a small amount of it for a monument, but it is not enough to build one worthy of the man. The young men had therefore been given the privilege of assisting in the work. A circular had been sent to every association some weeks ago. Ninety-six associations had responded with $230.73 and there were yet four hundred and thirty-four to hear from. Those who desired to respond were urged to send in the amounts without delay. President Smith spoke of the ERA, and asked the officers to aid in giving it a wide circulation. Some say they would subscribe, if they had the means. Perhaps they would. He thought that if they were desirous, two dollars could easily be saved by the sacrifice of some luxury like the attendance at dances and theatres, or by quitting tea and coffee and tobacco. Of course the latter could not be done by officers, for they keep the word of wisdom strictly, but he was sorry to say that there are many members who could pay for the ERA by just a small sacrifice in this direction—young men who smoke and drink away many subscriptions each year much to their detriment, who might obtain good results to themselves by saving a subscription out of these ex-

penses. They would be better for it. He called attention to the recent decision of the Board relating to the title of officers: The general officers are entitled superintendent and assistants; the stake officers, superintendents and assistants; the ward officers, presidents and counselors, which titles should be applied in all cases where the officers are mentioned, to avoid confusion. He also referred to the matter of presidency in conjoint meetings. It is proper and right that the Priesthood shall preside. The meetings should therefore be called to order and opened by the person in authority holding the Priesthood. The services may then, through courtesy, be given to any person, man or woman, whom such authority may designate, for further conduct, either in part or entirely, until the program is concluded, when the person who has taken charge of the exercises or named the speakers should return the meeting into the hands of the presiding authority for him to conduct the closing exercises. It should be remembered that the Priesthood always presides even where others may, by request, conduct the meetings. So also does the bishop preside over all the deliberations of these associations, for they are not a part of the Priesthood organization, but are auxiliary organizations under the direct care of the bishop who, however, respects every person in his place. Epitomizing the remarks of President Smith, we find that—

The associations have been permitted to help in the erection of a suitable monument to President Woodruff, and are asked to contribute from each association not less than one nor more than five dollars for this undertaking.

Members and officers may sacrifice some luxuries, permitted and forbidden, to raise means to subscribe for the ERA, and are promised that such sacrifice will be of benefit to them.

The titles of officers are: General superintendent and assistants; stake superintendents and assistants; ward presidents and counselors.

The Priesthood always presides in all deliberations of the associations, but a person presiding by its authority should and does show courtesy to others by calling upon them to assist, be they either men or women.

The associations are in no respect organizations of the Priesthood, but are auxiliary helps thereto, and are presided over by the bishops, or, rather, are under their control and supervision; and they show the proper respect to every officer in his place.

All of these important instructions were given in the space of a half hour. Seldom has a meeting been held where so much was said in

so short a time, and in so pointed and direct a way. The meeting closed, prayer being offered by Elder Edward H. Anderson.

ANSWERS TO QUESTIONS.

THE PROPHECY OF ZECHARIAH CONCERNING JOSEPH SMITH.

Does Zechariah 2: 1-5 refer to the Prophet Joseph Smith?—*Osborne Widtsoe and M. W. Davis.*

In reply to this question, the reader is referred to "Reminiscences of Joseph the Prophet," by Edward Stevenson, published by the author and for sale by Cannon & Sons, pages 19, 20, 21, 22 and 23, in which a very plausible explanation is made concerning the reference that this passage of Scripture has to the Prophet Joseph Smith.

Elder Stevenson says: "In 1834, I first listened to this Prophet of God, who related this vision [of the plates] he had been favored with. The honesty and power of his expression carried conviction with it." He then proceeds to prove that the delivery of the golden plates to Joseph Smith was to take place in the latter days, and quotes Zechariah, second chapter, which says:

And, behold, the angel that talked with me went forth, and another angel went out to meet him.

And said unto him, run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein.

"In order to discover further the mind of God's inspired prophet, we will turn to his eighth chapter, which reads as follows:

Again the word of the Lord of hosts came to me saying,

Thus saith the Lord of Hosts; I was jealous for Zion with great jealousy. * * * * * * *

Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth.

Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

And the streets of the city shall be full of boys and girls playing in the streets thereof.

* * * Behold I will save my people from the east country and from the west country;

And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God.

"Soon after the message of the angel to the young man Joseph, he, in obedience to God's command, organized The Church. In due time there were twelve apostles, and he appointed two of those apostles on a mission to Jerusalem. Upon Mount Olivet, one of the apostles,—Orson Hyde,—offered a dedicatory prayer unto God, the Eternal Father.

"In that prayer he supplicated God to remember his promises made to Father Abraham concerning this dry and barren land, and Abraham's seed which should inhabit this thirsty country, and who had wandered as strangers in a strange land. The land had become barren because of the sins of those who, in their ignorance, crucified God's Only Begotten Son, Jesus Christ. He further pleaded:

And as Jesus, thy Son, in his sorrowful and trying hours, cried, "Lord, forgive them, they know not what they do!" so do thou, O God, have mercy on them and let the promises of the prophets come up in remembrance before thee. Be pleased, O Father, to send the rains on these parched lands; and may the dews fall upon the hills and valleys, that the land may again teem with plenty, and the cities be built up unto the Lord our God.

"This is the substance of the supplication of the Apostle who dedicated the land of Palestine. Since then the way is being prepared with a railroad from the Mediterranean Sea to Jerusalem; and lo! the time has come for God's mercy, as foretold by Isaiah, fortieth chapter:

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she has received of the Lord's hand double for all her sins.

"Joel, another of God's ancient prophets, prophesying of future events, in his second chapter, says:

Fear not, O land; be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain; the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. * * * And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you, and my people shall never be ashamed.

"Realizing that the words of the prophets Isaiah and Joel will have a literal fulfillment, we can readily conceive of the way being thus pre-

pared for the support of the hosts that are soon to fill the streets of Jerusalem; for without the early and the latter rains, this land, for so many generations barren, could not be redeemed. Indeed, the words of those who crucified the Savior, or who consented to his death, are brought forcibly to the minds of Christians: 'His blood be upon us and our children.'—*Matt.* 27: 25.

"Because of their wicked desires, desolation has rested upon this land which once flowed with milk and honey. But, thank God! a pardoning time is being ushered in. The angel spoken of by Zechariah has come with the glad tidings.

"John, the Revelator, also, was permitted to behold an angel who had a message to deliver. Who can truthfully say the angel he saw is not the very one Zechariah said should speak to the young man!

And I saw an angel flying in the midst of heaven, having the everlasting Gospel (the Book of Mormon says it contains the everlasting Gospel) to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people; saying with a loud voice, fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water.—*Revelation* 14: 6, 7.

"In Zechariah, second chapter, eighth verse it says:

Sing and rejoice, O daughters of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord that day.

"What day? The day in which the angel was to speak to the *young* (not old) man. In Zion there are now over twenty nationalities who are joined in the Lord.

"Zechariah, in the same chapter says:

And the Lord shall inherit Judah his portion in the holy land and shall choose Jerusalem again. Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation.

"These things are soon to take place, when the Jews will be gathered. 'Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem; behold thy king cometh unto thee.'—*Zec.* 9: 9.

"He will come this second time, when: 'They shall look upon me whom they have pierced.'—*Zec.* 12: 10.

"Again this prophet says in chapter 15: 6: 'And one shall say unto him, what are these wounds in thy hands?' Then he shall answer, 'those with which I was wounded in the house of my friends.'

"'In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem.'—*Zec.* 12: 1.

"The same book, fourteenth chapter, says: 'His feet shall stand in that day upon the Mount of Olives.'

"It appears sufficiently plain that God has set his hand again the second time to gather not only the Jews, but the House of Israel. In Isaiah, eleventh chapter, it is clearly stated that there is to be an ensign to the people; to it shall the Gentiles seek. And the next verse says that in that day the Lord will set his hand again the second time to gather his people: 'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth.'—*Isaiah* 11, 12.

"We learn more perfectly in the tenth verse that the Gentiles as well as the Jews are remembered.

"Isaiah, second chapter, says: 'And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains.'

"Following on we find that two places are distinctly spoken of: Zion, from whence the law of God is to go forth; and the word of the Lord from *Jerusalem.* And as Jesus came to his own (the Jews) first, and to the Gentiles last, so now the first shall be last and the last shall be first. And in our day Joseph Smith has been directed by the Lord to gather the people to Zion, as so vividly portrayed by the prophet who saw the angel who should run and speak to the young man."

THE OFFICIAL NAME OF THE CHURCH.

Please answer question eight, in lesson nine of the Manual; "Give the origin of the official name of the Church," and explain whether this question has reference to the organization on April 6, 1830, or to the naming on May 3, 1834.—*A. M. Neeley, Jr., Riverdale, Idaho.*

Prior to 1834, The Church was called The Church of Jesus Christ, but at the conference on the date last named the words, "of Latter-day Saints" were added, on motion of Sidney Rigdon, in order to distinguish it from the former day Church. Later, as we find in Section 115 of the Doctrine and Covenants, paragraph 3, a revelation was received confirming the name, The Church of Jesus Christ of Latter-day Saints.

Undoubtedly some question had arisen as to what the real name of The Church was according to the commands of God, and to answer that discussion, the Prophet probably inquired of the Lord and received the reply given in the section referred to. Hence, we would think the question has reference to both the original organization, and to the naming

on the date mentioned in 1834, and the answer to the question is properly given by referring to both.

SETTING AN ELDER APART AS A TEACHER.

If an elder is called as an acting teacher in a ward, should he be set apart to that office by the laying on of hands?—*W. H. Mendenhall, Gentile Valley, Idaho.*

Yes; but he could act without being so set apart. It is customary, however, and perfectly proper, for the bishop to bless him and set him apart for his work.

THE SWORD OF LABAN.

Was the sword of Laban in the box with the plates which were given to Joseph Smith, the Prophet?—*George M. White, Miller, Salt Lake County.*

There is no definite statement in the Doctrine and Covenants or the history of Joseph Smith to that effect; on the contrary, it is not believed that such was the case. Section 17, paragraph 1, Doctrine and Covenants, reads as follows: "You shall have a view of the plates, and also of the breastplate, the sword of Laban, the Urim and Thummim, which were given to the brother of Jared upon the mount, when he talked with the Lord face to face." See Historical Record, pages 369-70; also page 21 of "Reminiscences of Joseph the Prophet, and the Coming Forth of the Book of Mormon," by Elder Edward Stevenson.

The Prophet Joseph writes concerning the box and records: "Having removed the earth and obtained a lever which I got fixed under the edge of the stone, and with a little exertion raised it up, I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breastplate, as stated by the messenger. The box in which they lay, was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates, and the other things with them."—*Millennial Star Supplement, Vol.* 14, *p.* 6.

EVENTS OF THE MONTH.

BY THOMAS HULL, SECRETARY OF THE GENERAL BOARD OF Y. M. M. I. A.

March 18th: The baseball meeting held in Ogden by representatives from Ogden, Short Line and Rio Grande teams of Utah and the Pocatello of Idaho resulted in the permanent organization of the Utah-Idaho State league. A schedule was arranged, consisting of 204 games, divided between the four teams, for the championship of the league.

21st: The gold statue of "The American Girl," to be exhibited at Paris was successfully cast in New York. It weighs 712 pounds and has a bullion value of $187,000. Miss Maud Adams the actress, is the model, and Mrs. Bessie Potter Vonnah, the sculptor.

22nd: According to the official records, since the American occupation June 1, 1898, to February 17, 1900, the actual mortality in the army in the Philippines was sixty-five officers and 1460 men, a total of 1525, or at the rate of seventy-four deaths a month.

23rd: Bishop Samuel Amos Woolley of the 9th ward, Salt Lake City, died. He was born in Pennsylvania, September 11, 1825, and came to Utah in 1848. * * * Charles A. Towne of the Silver Republicans has called a convention of that party to be held in Kansas City, July 4.

25th: The total British losses in the South African war, exclusive of the invalids sent home, are 16,418 killed, wounded and missing. The people of Mafeking are greatly discouraged. * * * General Otis has imprisoned the editor of a paper in Manila for printing articles inimical to the military government.

26th: Judge Charles Foote, of Nephi, died, age sixty-eight years. * * * The army appropriation bill was discussed in the House: Mr. Hull of Iowa, chairman of the Committee on Military Affairs in charge of the measure, made a general statement regarding its contents. The bill carries $111,600,364. The estimates were $127,712,163. The last appropriation bill carried about $80,000,000 and there was a deficiency of about $47,000,000.

27th: Postmaster J. C. Graham, Provo, retires from the post-office and Reed Smoot takes temporary charge. * * * The

Centennial Eureka mine posted a dividend of $100,000. * * * London advices make it appear that Russia and Turkey are on the verge of war, 250,000 soldiers having been mobilized in south Russia. * * * General Pietrus Jacobus Joubert, Commander-General of the Transvaal forces, died in Pretoria, aged sixty-eight years. * * * General Roberts began preliminary move in the advance into the Transvaal.

29th: The total purchase price of forty-nine vessels bought by the war department was $8,074,455, and refitting and repairing cost $5,189,093. *Hancock, Grant, Logan, Sheridan, Sherman, Thomas,* each cost over one million dollars. * * * The House passed the Army Appropriation bill. * * * Ex-Senator Philitus Sawyer, born September 22, 1816, died in Oshkosh, Wis.

30th: Hon. Tom Fitch addresses a large audience in the interest of Republicans, at the Exposition Building, Salt Lake City. * * * The British and the Boers have an engagement near Bloemfontein at which the English lose one hundred men and seven officers. * * * Utah mines have paid a dividend for the past three months of $667,300.

31st: Hon. Tom Fitch addressed a large audience in the Opera House, Ogden, where a reception had been held in the afternoon for Hon. J. T. Hammond. * * * Advices from London indicate war between Russia and Japan. * * * The Boers capture two horse batteries with six guns, and kill many English, twenty miles north from Bloemfontein.

April 1st: A fire in the Progress Building, occupied by offices and by the *Salt Lake Herald,* entails an estimated loss of $35,000.

2nd: The special election for a Congressman resulted in the election of Hon. W. H. King, Democrat, by about 4000 plurality over Hon. J. T. Hammond, Republican. The election was very quiet and only a small vote was cast. * * * The Salt Lake Temple workers fittingly celebrated the 86th anniversary of the birth of President Lorenzo Snow, which occurs April 3.

3rd: Four hundred Germania smelter employees demand an advance of thirty cents per day in wages. * * * The Senate passed the Porto Rican tariff bill by vote of 40 to 31—a majority of 9. It imposes a tariff upon goods from Porto Rico, and caused a prolonged debate. * * * General Otis reports that since January 1st, in 124 skirmishes, 81 Americans were killed and 164 wounded; insurgents killed, 1426; captured, 1453. * * * Admiral George Dewey announces that he will be a candidate for President. * * * The battle ship *Kearsarge* made its final successful test, "as steady as a

rock in a forty-knot gale." * * * The Deseret Telegraph Company lines were turned over to the Western Union Telegraph Company. * * * The great convention hall in Kansas City is destroyed by fire.

4th: The resignation of Webster Davis, Assistant Secretary of the Interior, who resigned to assist the Boers took effect. * * Queen Victoria is loyally welcomed by a million people in the streets of Dublin, Ireland. * * * At Brussels, an attempt is made on the life of the Prince of Wales, who was passing through on his way to Copenhagen. The assassin, Sipido, an anarchist, who is sixteen years of age, fired two bullets without effect.

5th: President Snow in the annual meeting of Z. C. M. I. reports sales for the year $3,574,923, and that the institution employed a total of 345 hands. * * * The 7th annual meeting of the Utah Dairymen's Association opened in Salt Lake. * * * Admiral Dewey announces that he is a Democrat.

6th: The 70th annual conference of The Church opened under favorable auspices in the Salt Lake Tabernacle. * * * The Utah Wool Growers Association met in annual convention, electing Jesse M. Smith, Layton, president. * * * In the Kentucky case, the Court of Appeals decided in favor of the Democrats and against Governor Taylor. * * * The Boers capture five companies of British troops near Reddersburg.

8th: Reed Smoot was sustained a member of the Quorum of Twelve Apostles, and the general annual conference adjourned. * * * A rain and snow storm extended over the whole state. * * * Floods in Texas have done damage amounting to three million dollars.

10th: The U. S. Navy department has arranged to purchase ten thousand tons of Castle Gate, Utah, coal for Mare Island, California. * * The Senate committee unanimously declare Senator W. A. Clark of Montana not entitled to his seat. * * * At a battle south of Brandfort, 600 British troops were reported killed and 800 taken prisoners. * * * General Gatacre is recalled.

11th: By a vote of 161 to 153 the House concurred in all the Senate amendments of the Porto Rican tariff bill. * * * The British losses in the African war aggregate over 22,000 officers and men up to April 7, including 211 officers and 1960 men killed in action.

12th: James O. Herron was killed by the fall of a rock in a Mercur mine. * * * The president signed the Porto Rican tariff bill. The tariff section goes into immediate effect, and the act for civil government is effective May 1, 1900.

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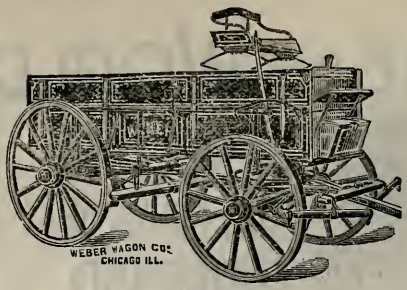

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